

Imprimatur,

**Tho. Tomkyns RR^{mo} in Christo Patri ac
Domino Domino Gilberto Divinâ Pro-
videntiâ Archi-Episcopo Cantuariensi à
sacris domesticis.**

Apr. 29.

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THE FAMOUS
EPISTLES

OF

Saint Polycarp and Saint Ignatius,
Disciples to the holy *Evangelist* and *Apostle*

Saint JOHN:

With the EPISTLE of
S^t BARNABAS.

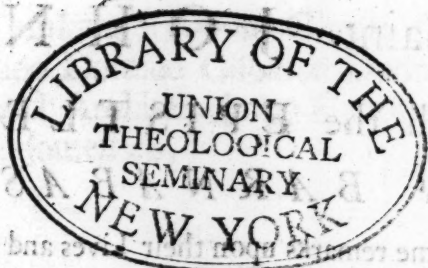
And some remarks upon their Lives and Deaths.

Translated according to the best Copies out of
the Original Greek into English,

By Thomas Elborowe *Vicar of Chiswick*
in the County of Middlesex.

In the SAVOY,

Printed by Tho. Newcomb for William Grantham,
at the Sign of the *Black Bear* in *West-*
minster-Hall. 1668.



Translated according to the best Copies out of
the Original Greek into English.
By Thomas of Chesham
in the County of Middlesex.

Printed by J. B. Vincent for William Greenham
at the Sign of the Black Bear in High-
way-Hall, 1668.

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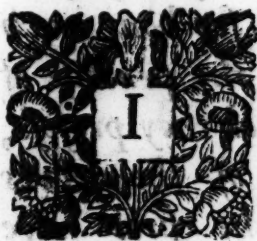


TO THE
REVEREND FATHER
in GOD,

ROBERT

Lord Bishop of Worcester.

My Lord,



Have been your
debter these ma-
ny years, and
although I was
perswaded for-
merly to appear in print in a short
Exposition upon the Book of
Common-Prayer, yet that small
and imperfect piece did seek pro-
tection

A 2

Brick Row 2/1/22

The Epistle

tection from the wings of another.
It is my happiness now to make
choice of a Subject most proper
and fit for your Lordships Pa-
tronage ; wherein Christianity
and the Fence about it, the Vine
and the Hedge are so delineated,
according to the Primitive Pat-
terns, that this present age,
wherein we live, may blush and
stand amazed to see how much
short they are in the practise of
that Religion which they profess,
and be ashamed of themselves
that they of the first Age
should be Christians indeed,
whilst too many of this are one-
ly Christians in Name. It hath
been very well observed by
the

..Dedictory.

the Antient Fathers, and as much by these two as by any, Holy Polycarp, and Divine Ignatius (who fly to the sacred wings of your Lordships protection to secure them from a second Martyrdom, which the unkind world may threaten them withall) That Religion consists more in practice than in speculation, and is rather an Occupation than a meer Profession. But I will detain your Lordship no longer from the reading of them in our plain English, whom you have so often conversed with in their own Language. Thus having discharged a small part of my
A 3 debt,

The Epistle, &c.

debt, which yet your Acceptance will double upon me, I remain your Lordships debter still, ever praying for your Lordships health and happines.

Your dutiful and
obedient Son,

Thomas Elborowe.



The Life and Death of
Saint POLYCARP Martyr,
Bishop of the Church of Smyrna, and
Disciple to Saint John the
Evangelist.



*P*olycarp was a man of an excellent Spirit, an eminent Christian, fruitful in every good work, the Disciple of the blessed Apostle and Evangelist Saint *John*, not onely instructed by the Apostles in the Doctrine of Christianity, and continually conversant amongst them, who had seen Christ in the flesh; but he was by the Apostles themselves ordained Bishop of the Church of *Smyrna* in *Asia*. He was that famous Angel so much commended for his Pietie, Patience, and Constancie, *Revel. 2. 8, 9, 10.* when μέγιστοι καὶ Ἀσίαν ἀνεθροόνεσαν διωγμοί, very great persecutions disturbed and vexed all

- Asia*, and fell very heaue upon that City, where he was then Metropolitan. *Irenæus*, who was *Polycarps* Disciple, makes mention of τὴν μετ' Ἰωάννου συνανασταθῆναι, his conversation with *John*, and gives him this Style, that he was Ἐκκλησιαστικὸς ὁ μακάριος καὶ Ἀποστολικὸς πρεσβύτερος, That blessed and Apostolical Presbyter. He further reports of him thus, that he was ὑπὸ Ἀποστόλων καταταθείς εἰς τὴν Ἀσίαν ἐν τῇ ἐν Σμύρνῃ ἐκκλησίᾳ ἐπίσκοπος, made Bishop over the Church of *Smyrna* in *Asia* by the Apostles themselves. *Tertulian*, shewing how the Apostolical Churches derived their Successions, mentioned *Polycarp* placed over the Church of *Smyrna* by *John*. He is styled by *Eusebius*, ὁ ἀπὸ τῶν ἀποστόλων οικουμένης, a person very familiar with the Apostles, and is said by the same author to have obtained Ἐπισκοπῶν, the *Episcopacie* of the Church of *Smyrna*, by the joynt suffrage of those, who had seen the Lord, and were his Ministers. *Jerom* says he was a Disciple of *John* the Apostle, and by him ordained Metropolitan Bishop of *Smyrna*, for he was *Totius Asia Princeps*, the Prince of all *Asia*. *Gildas* saith, he was *Egregius Pastor*, *Christi testis*, an excellent Pastour, and Witness of Christ. The very heathens thinking to disgrace him the more did give him this honourable

Iren. epist.
ad Florin.

Iren. lib. 3.
advers.
hæres. c. 3.

Tertul. in
lib. de præ-
script. ad-
vers. hæres.

Euseb. Ec-
cles. hist.
lib. 3. c. 20.
λε.

Jerom. in
Script.
eccles.
catalog.

Gildas in
castig. cler.
Britan.

nourable Eulogie, that he was, Ὁ ἅγιος Ἀσίας
 διδάσκαλος, ὁ Πατὴρ Χριστιανῶν, The Doctor of
Asia, the Father of the Christians. This god-
 ly Professor and great Prelate lived to a very
 great age, and finishing his life by a glorious
 Martyrdom, ὡς ἐπισφραγίσας διὰ τῆς μαρτυ-
 ρίας αὐτῆς κατέπαυσε, did as it were seal up by
 his Martyrdom, and put a Period to the per-
 secution which then raged. This happened
 under the reign of *Marcus Aurelius Philo-*
sophus, and *Lucius Verus* Roman Emperours.
 Very memorable things are recorded of this
 great Saint and Martyr by *Eusebins*, to
 whom I refer my Reader. This briefly
 touching *Polycarp* himself. I come now to
 speak as briefly of his Works and Writings.
 Divers are by divers attributed to him.
 Some make mention of many Tracts, Ho-
 milies, and Epistles which he wrote, and of
 One entire Book composed by him upon
 the Death of Saint *John* the Evangelist, his
 Master. *Suidas* mentions Epistles written
 by him to *Dionysius* the Areopagite, and to
 several Churches. *Irenaus*, who was his
 Disciple, mentions Epistles written by him,
 γέννησας ἐκκλησίας, καὶ τῶν ἀδελφῶν πρὸς. To
 neighbour Churches, and to certain of the
 Brethren. But these shall not be a matter
 of my further enquire, whether so, or not so.

*Euseb. l. 4.
 c. 12.*

*Euseb. ec-
 cles. hist.
 lib. 4.*

*vid. Hal-
 lois. vit.
 Polycarp.
 c. 16.*

*Suidas in
 Πόλυκαρον.
 Iren. epist.
 ad Florin.*

I shall now give you a brief account out of some of the *Ancients* touching this Epistle of his, written to the *Philippians*. *Photius* reports it to be read publickly in Churches, his word is ἀνεγνώσθαι, and gives it out to be an Epistle, γέμειται πολλῆς νενομίστας full of many admirable Admonitions, clear and plain, καὶ τὸ εὐκατασκευαστὸν καὶ ἐπιμελὲς τὸ ὅλον, according to the Ecclesiastical form, of interpretation then used. *Ierom* styles it *Epistola valde utilis*, a very useful Epistle, and reports it to be read in the Churches of *Asia* to his very time. *Irenaus* saith it is Ἐπιστολὴ ἡμερωτάτη, a most full, and complete Epistle, out of which all, who are willing to learn, and have any care or value for their Salvation, may learn κατὰ κλήσιν καὶ πίστεως καὶ τοῦ κήρυγματος καὶ ἀληθείας, the exact form of Faith, and Doctrine of Truth. *Ensebins* says the very same out of *Irenaus*. *Sophronius* and *Suidas* style it an Epistle πάντῃ δαιμασίων, very admirable. *Maximus* the Scholiast reports him to have written Epistles to the *Philippians*, but that is supposed a mistake, Ἐπιστολὰς being put for Ἐπιστολήν. This Epistle so excellent for the building of us up in Faith and Love, and in whatever may adorn Christian Profession, I now offer to the charitable and courteous Reader,

*Photius in
Biblio-
thec. num.
120.*

*Ierom.
in Scrip.
Eccles.
catal.*

*Iren. ad-
vers. haeres.
lib. 3. c. 3.*

*Euseb. Ec-
cles. hist.
lib. 4.*

*Suid. in
Πολυγρ.*

of Reader, translated into English, out of that
 le Greek copie, which was published by the
 us Right Reverend Prelate, and learned Anti-
 es, quarie, Doctor *Usher*, Primate of *Ireland*,
 ve and printed at *Oxford*, Anno Dom. 1644.

THE



*The Epistle of Saint Polycarp, Bishop
of Smyrna, and holy Martyr, to the
Philippians.*

POLYCARP, and the Presbyters
with him, to the Church of God
within the Diocese of Philippi
Mercy unto you, and Peace from God Al-
mighty, and from the Lord Jesus Christ our
Saviour be multiplied. I congratulate you
highly in our Lord Jesus Christ, in that ye
have embraced those Patterns of true love,
and accompanied (as became you) those
who were involved in holy Bands, which
are the Diadems of those, who are truly
the elected of God, and of our Lord; and
because the root of your faith, which was
preached to you, continues firm even from
the beginning until now, and brings forth
fruit unto our Lord Jesus Christ, who suffered
for our sins even to the death, whom God
raised up, having loosed the bands of death,
in whom, having not seen him, ye believe,
and believing rejoyce with joy unspeakable
and full of glory. Into which joy many de-

fire

fire to enter, knowing that through grace
 we are saved, not by works but by the will
 of God through Jesus Christ. Wherefore
 having your Loyns girt about, serve God
 with fear and truth, forsaking empty vain
 babble, and the error of many, believing
 in him who raised up our Lord Jesus Christ
 from the dead, and hath given to him glory,
 and a throne at his right hand. To whom
 all earthly and heavenly things are subject,
 and every thing that hath breath pays ser-
 vice, who shall come to judge the quick and
 dead, and whose blood God will strictly
 require at the hands of those, who do not
 believe in him. But he, who raised him
 from the dead, will raise up us also, if we do
 his will, and walk in his Commandements,
 and love the things which he loved; Ab-
 staining from all unrighteousness, inconti-
 nence, covetousness, detraction, false-witness-
 bearing, not rendering evil for evil, reproach
 for reproach, railing for railing, cursing for
 cursing, but remembering what the Lord
 said teaching in this wise, Judge not that ye
 be not judged, forgive, and it shall be for-
 given you, be merciful, that ye may obtain
 mercy, in what measure ye mete, it shall be
 measured to you again; it is also said,
 Blessed are the poor in spirit, and they, who
 are

are persecuted for righteousness sake, for theirs is the Kingdom of God. These things (Brethren) I write unto you concerning Righteousness, not imposing any commands upon you as from my self, but because ye have moved me so to do. For neither I, nor any other like unto me, can attain to the wisdom of blessed and glorious PAUL, who, being amongst you, and conversing face to face with men then living, taught you exactly and firmly the word of Truth; who also being absent wrote *Epistles* unto you, by which, if ye give heed unto them, ye may be built up in the faith, which was delivered unto you; which Faith is the mother of you all, being followed by Hope, and led on by Love, which directs you to God, and Christ, and our Neighbour. For if any man is possessed of these, he hath fulfilled the command of *Righteousness*. He, who is possessed of Love, is free from all sin; but *Covetousness* is the root of all evil. Knowing therefore that we brought nothing into the world, and that we shall carry nothing out, Let us arm our selves with the armour of Righteousness, and teach our selves in the first place to walk in the Commandements of the Lord. And let us in the next place teach the

Women,

for *Women*, that they walk according to that rule of faith, which was delivered unto them, and in love, and holiness, and that they love entirely their own husbands with all sincerity, and all others equally with all continency, and that they instruct their children in the discipline and fear of God. And let us teach the Widows to be sober and wise, according to the faith of the Lord, and to make intercession for all without intermission, keeping themselves from all detraction, accusation, false-witness-bearing, covetousness, and all evil, knowing that they are as the Altars of God, who observes the faults of every one of us; for nothing is hid from him, neither of our reasonings, understandings, nor secrets of our hearts, and because we know that God cannot be mocked, we ought to walk worthy of his command, and of glory. Likewise let the Deacons be unblameable in the presence of his righteousness, for they are the ministers of God in Christ, and not of men; Let them not be accusers, nor double-tongued, nor covetous, but continent in all things, compassionate, careful, walking according to the truth of the Lord, who was made the minister of all, from whom, if we please him in this world, we shall receive a future reward; for he
hath

hath ingaged for us to raise us from the dead, and, if we have our conversation worthy of him, we shall also reign with him, as we believe. In like manner let the *Young men* be unblameable in all things, chiefly let them study chastity, and restrain themselves as with a bridle from all that is evil. For it is a good thing to be elevated in our desires above all the desireable things of this world, because all concupiscence of the world warreth against the Spirit, and neither fornicators, nor effeminate persons, nor abusers of themselves with mankind shall inherit the Kingdom of God, nor they, who do absurd things. Therefore it is necessary that ye abstain from all such things, being subject to the *Presbyters* and *Deacons*, as to God and Christ. And let the *Virgins* walk with a blameless and chaste Conscience. Let the *Presbyters* be of tender bowels, compassionate towards all, converters of those who are in error, visiters of all that are sick, careful of the Widow, the Orphans, and the indigent, always providing that which is good in the sight of God and men, not given to wrath, no respecters of persons, not unjust in judgement, keeping themselves far from all covetousness, not hastily believing any thing against any man, nor rash

in

in passing judgement against any, knowing that all of us are the *debtors of sin*; and, as we pray the Lord would forgive us, we ought also to forgive, for we are continually in the sight of the Lord God, and *must all stand before the Tribunal of Christ, and every one of us give an account for himself*. Therefore let us serve him with fear and all reverence, as he hath given in Commandement, and as the Apostles have evangelized to us, and the Prophets, who preached beforehand the coming of our Lord. Be zealous of that which is good, and keep your selves from scandals, avoiding the company of *false brethren*, who carry the Name of the Lord in hypocrisie onely to seduce vain men into error. *For every one, who doth not confess, that Jesus Christ is come in the flesh, is Antichrist*; and he, who doth not confess, the *Martyrdom of the Cross*, is of the devil; and he, who shall pervert the Oracles of the Lord to serve his own private lusts, and shall say that there is no Resurrection, nor judgement, is the first-born of Satan. Therefore let us decline the folly of many, and their false doctrines, and give heed to that word, which was delivered to us from the beginning. Let us attend unto Prayers with all sobriety, and unto Fastings with

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all perseverance; and in our supplications let us pray unto the *Al-seeing God*, that he would not lead us into temptation, as the Lord hath taught, *for the spirit is willing, but the flesh is weak*. Let us endure without fainting, resting our selves upon our hope and pledge of righteousness, which is *Iesus Christ*; who did bear our sins in his own body upon the tree; who did no sin, neither was guile found in his mouth, but he patiently endured all things for us, that we might live through him. Therefore let us be the followers of his patience; and if we suffer for his Name, we glorifie him; for he set us such an *Example* in himself, as we believe. Therefore I exhort you all to obey the word of *Righteousness*, and to exercise all *Patience*, as ye have seen it exemplified before your eyes, not onely in the blessed *Ignatius, Zosimus, and Rufus*, but in others among you, in *Paul* himself, and the rest of the *Apostles*. For ye may be confident, that all these have not run in vain, but in Faith and Righteousness, and having obtained the place due unto them, are now *with the Lord*, with whom also they suffered; for they loved not this present world, but him, who died for us, and was for us by God raised again from death to life. Stand fast there-
fore

fore in these things, and follow the Pattern of the Lord. Be stedfast in the Faith, immutable, Lovers of the *brotherhood*, kind one to another, united in Truth, performing all meekness each to other, and despising none. When ye can do good, do not deferre it, for *Alms delivereth from death*. Be subject one to another, having your conversation unblameable among the *Gentiles*; that your selves may receive praise from your good works, and the Lord be not *blasphemed* by your means. But woe to that man, by whom the *Name* of the Lord is *blasphemed*. Therefore teach all men sobriety, and be your selves conversant in it. I am very much troubled for *Valens*, who was made a *Presbyter* among you, because he is unmindful of his place, which was committed unto him. I therefore admonish you, that ye abstain from *Covetousness*, and that ye be chaste and true. Keep your selves from all evil. But how can he preach this to another, who cannot govern himself in these matters? If a man keep not himself from *Covetousness*, he will be defiled with *Idolary*, and accounted an *heathen*. But who knows not the judgement of the Lord? Do we not know, that *the Saints shall judge the world*, as *Paul* teacheth? But I have neither per-

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ceived,

ceived, nor heard of any such thing among you, amongst whom blessed *Paul* laboured, who are also in the beginning of his *Epistle*. For he glories of you in all those Churches, which onely knew God at that time, for as yet we had not known him. Therefore, my Brethren, I am grieved for him, and for his wife, to whom the Lord give true Repentance. And be ye sober as to this very thing, esteem not such as enemies, but restore them as frail and erring members, that the whole body of you may be saved, for in so doing ye build up your selves. I trust that ye are well exercised in the holy Scriptures, and that nothing is hid from you, which thing is not yet granted unto me. As it is written, *Be angry, and sin not; let not the sun go down upon your wrath.* Blessed is he, who shall believe, which thing I believe to be in you. Now the God and Father of our Lord *Jesus Christ*, and *Jesus Christ* the eternal High-priest, and Son of God, build you up in faith, and truth, and in all meekness, that ye may be without anger; and in all patience, longanimity, long-sufferance, and chastity; and give you a lot and part amongst his Saints, and to us together with you, and to all, who are under heaven, that shall believe in our Lord *Jesus Christ*, and in his Father, who

who raised him from the dead. Pray for all *Saints*. Pray also for *Kings* and *Potentates*, and *Princes*, for those, who *persecute* you, and *hate* you, and for the *enemies* of the *Cross*, that your fruit may be manifested in all, and ye may be perfect in him. Ye and also *Ignatius* have written unto me, that, if any man go into *Syria*, he may carry also your Letters, which I will either do my self, if I have a fit opportunity, or he, whom I shall send upon your message also. According to your request we have sent unto you those *Epistles* of *Ignatius*, which he wrote unto us, and so many others of his as we had by us, which are subjoyned to this *Epistle*, and by which ye may be very much profited; for they contain in them faith, and patience, and all that is necessary for the building of you up in our Lord. Signifie unto us what ye shall certainly know concerning *Ignatius* himself, and those who are with him. I have written unto you these things by *Crescens*, whom I formerly commended to you, and do now commend, for he was conversant amongst us unblameably, and I believe he was the same amongst you. Ye shall also have his sister commended, when she shall come unto you. Be safe in the Lord Jesus Christ in grace, with all yours. *Amen.*



The Life and Death of
Holy **I G N A T I U S**, *Bishop*
of the Church of Antioch in Syria, Holy
Martyr and Disciple of Saint John
the Evangelist :

Together with a true account of these fol-
 lowing Epistles of his;

1. *To the Smyrneans.*
2. *To Polycarp.*
3. *To the Ephesians.*
4. *To the Magnesians.*
5. *To the Philadelphians.*
6. *To the Trallians.*
7. *To the Romans.*

All faithfully translated out of the Original
Greek into English, according to the most
genuine Copy found in the Library of Law-
rence De Medicis by the Learned Isaac
Vossius, and by him published at Amster-
dam in the year of our Lord. 1646.

His holy man *Ignatius* was a man
 of an extraordinary Zeal, vast
 Charity, most clear Apprehen-
 sions as to *Divine* things, de-
 vout and religious, even to a
Miracle. He was styled *Theophorus*, as he
 calls

calls himself in all his Epistles, either (as is supposed by some) because he was that *Little Child* mentioned in the Gospel, which Christ took up in his arms, when he would teach his Disciples *Humility* by the low Character of *Childhood*; or because he did constantly bear God about with him in his holy and pure heart. My purpose is in brief, to shew you what he was, of what esteem in the Church, and how he ended his life by a glorious *Martyrdom*; which I shall do out of those Writers of Antiquity, who were ἀξιόπιστοι, persons worthy of credit, and of very venerable esteem in the Church of Christ. *Origen* reports him, *Episcopum Antiochia post Petrum secundum*, The second Bishop of *Antioch* after *Peter*. *Athanasius* said he was, Μετα τοῦ Ἀποστόλου κατὰ τοὺς Ἐπισκοποῦντος, καὶ μάλιστα τῷ Χρυσῷ γυνώσκοντι. Made Bishop of *Antioch* after the Apostles, and a Martyr of Christ. *Irenaeus* hath written of him thus, that he was, διὰ τὴν τοῦ Θεοῦ μαρτυρίαν καὶ λαμβάνεισιν πρὸς θύγατρα, for a testimony of his faith towards God condemned to beasts. *Chrysostom* saith, ἐπεὶ γίνετο τοῖς Ἀποστόλοις γνωστός, that he was familiarly conversant with the Apostles, nourished up together with them; καὶ τοσούτους ἦν δεξιὰ αὐτοῖς ἀρχὴς ἀγίου, and that he

Homil. 6.
in Luc.

In lib. de
Synod.
Arimin. c. 6.
Seleuc.

Iren. lib. 3.
advers. ha-
res. c. 28.

Chrysost. in
Ignat. en-
com. tom.
5. edit. Sa-
vil p. 499.

was by them esteemed worthy of so great a
 a Principality; meaning undoubtedly the
Episcopacie of the Church of *Antioch*, for
 he says presently after, that he was not only
 τοσαύτης ἀρχῆς ἄξιον, worthy of so great a
 Principality, but ἐξ ἁγίων καὶ ἐκείνων τῶν
 ἀρχιῶν ταύτων ἐνεχρίσθη, he obtained that
 dignity from those holy persons, καὶ αἱ ἁγίων
 μαρτύρων ἀποστόλων χεῖρες, ἡ ἐξ αὐτῶν καὶ ἐκείνων
 τοῦ καλλῆς, and the hands of the blessed
 Apostles themselves were laid upon his holy
 head. *Theodoret* says he was, Πανδοκίμος, a
 Dialog 1. ἑκκλησίας διδασκάλος, a most famous Do-
 ctor of the Church, and that he received,
 τὴν ἀρχιερεῶν τῶν χάρων, the Grace of the
 High-priesthood by the right hand of glo-
 rious *Peter*, and that after he had governed
 the Church of *Antioch*, he was crowned
 with Martyrdom. *Jerom* says he was the
 third Bishop of the Church of *Antioch* after
 Saint *Peter* the Apostle. *Socrates* says the
 same, and that he was very much a compa-
 nion of the Apostles. He is styled by
Evagrius, Ἰγνατίος ὁ θεοῦ, the Divine
 Ignatius. *Gildas* in his time said, that the
 British Clergy were not only not good
 enough to be accounted Priests; but scarce
 good enough to be esteemed men Christi-
 ans in compari- son of him. *Scaliger* says he
 was

Theodor.
Dialog 1.

Jerom.
Scriptor.
eccles. ca-
salog.
Socrat.
eccles. hist.
l. 6. c. 8.
Evagr. ec-
cles. hist.
lib. 1. c. 16.
Gildas in
castigat.
Cler. Bri-
tan.



great as *Vir singulari eruditione*, a man of singular Learning. Neander says he was, *Vir magni spiritus, fidei, & zeli*, a man of a great spirit, faith, and zeal. Baronius styles him, *Copiosam Apostolicarum traditionum thesaurum*, a copious Store-house of Apostolical traditions, and a strong armour against heretiques. He suffered a glorious Martyrdom under the Emperour Trajan, and being brought bound from Antioch to Rome was condemned to be devoured by beasts. Here I conclude touching Ignatius himself. I come now to speak something of his Writings. It is the judgement of learned men, that many Epistles are ascribed to him, which were never written by him, but were the Epistles of some latter supposititious writers, who did imitate his Style, which are these Epistles following. 1. The Epistle written from Philippi to the Church of Tarsus. 2. The Epistle written from Philippi to the Church of Antioch. 3. The Epistle written from Philippi to Heron Deacon of the Church of Antioch. 4. The Epistle written to the Philippians touching Baptism, which Epistle makes mention of several Feasts, the Quadragesimal Fast, and the Passion week to be observed, and from this

Jerom. in
 Script.
 eccles.

Calvin.
Instit. lib.
1. c. 13.
Sect. 29.

Vid. D.
Rivet.
Critic.
Sacr. c. 1.

this very passage Mr *John Calvin* took his occasion to speak against the Epistles of *Ignatius*, or rather against that Epistle; now his objection being against that, which is not numbred amongst the Genuine Epistles, can make no thing against those Epistles of his, which will hereafter appear to be Genuine. 5. An Epistle written from *Antioch* to *Maria Cassobolita* is ascribed to *Ignatius*. 6. Two Epistles written to *Saint John the Evangelist*. 7. One short Epistle written to the blessed Virgin *Mary*; these are all ascribed to *Ignatius*. Indeed in the forementioned Epistles we may meet with much of *Ignatius* Spirit, Style, Method, Matter, and his very Expressions, yet they are not accounted his Genuine Epistles; and in regard they are not received for the true Epistles of *Ignatius*, nor found in that Sylloge or Collection made by *Polycarp*, at the end of his Epistle to the *Philippians*, therefore, though I have translated them, I have forbore the publishing of them, and yet there are many excellent things in them very much conducing to Christianity. Having hitherto given a brief account of those Epistles which are supposed false, I come now to make enquiry after those, which are without all question true. First, that *Ignatius* wrote

ok he wrote Epistles is not to be questioned, un-
 less we will also question all Antiquitie; for
 now the Ancient Fathers of the Church make
 frequent mention of his Epistles, and fetch
 Citations out of them as being of great
 moment, and good authority. *Eusebius* by
 name, tells us expressely what Epistles *Ignatius*
 wrote, and from whence he wrote them,
 and to and to whom. Whilst he was at *Smyrna*,
 and upon his voyage to *Rome*, he wrote
 Epistles from *Smyrna*, to the *Ephesians*, *Euseb. Ec-*
Magnesian, *Trallians*, and *Romans*; when *cles. hist.*
 he was gon from *Smyrna* to *Troas*, he wrote *lib. 3.*
 from *Troas* to the Church of *Philadelphia*, to *cap. 26.*
 the Church of *Smyrna*, and to *Polycarp*.
 Here we have the just number of those
 Epistles which were accounted his, being
 seven in all. Well, though we have found
 out the seven Epistles which were his, yet
 we have not brought our search to the full
 point, the proper *Evangelia*; for there were
 several Copies of these Epistles found in se-
 veral Libraries, and Manuscripts, by the
 diligent search of able and learned men
 fitted for such an imployment. Now of
 these Copies some were corrupt and inter-
 polate, such were the Epistles published in
 Greek with the Vulgar Latine version by
 the Right Reverend Father in God Bishop

Usher

Usher Primate of *Ireland*, and by him printed at *Oxford*, Anno Dom. 1644. Master *Isaac Vossius* published the same in an Edition of his, which was printed at *Amsterdam*, Anno Dom. 1646. I believe Master *John Calvin*, the Centuriators, Doctor *Whitaker*, and some others made their Exceptions and Objections against these Epistles and justly enough rejecting them as *αἰσχρομα, & κίβδηλα*; refuse and adulterate stuff; for their quarrel was not against the Epistles of *Ignatius*, but against the corruptions, and interpolations inserted, and put into his Epistles. And this is the opinion of Doctor *Rivet*, *Calvinum non in Ignatium, sed in quisquilias & nantias depravatorum Ignatii invecum esse*. That *Calvin* inveighed not against *Ignatius*, but against those who corrupted and depraved him. But besides these, there is a later, truer, and more refined Copie, wherein are the very Epistles of *Ignatius* found out, by the diligent search of Master *Isaac Vossius*, all in Greek (the Epistle to the *Romans* only excepted) which is called the *Laurentian* Copy, because it was found in the Library of *Lawrence de Medicis*, and published by the said *Isaac Vossius*, together with the forementioned Edition printed at *Amsterdam*,

Rivet.
 Crit. Sacr.
 c. 1.

hisdam, Anno Dom. 1646. which Copy agrees
 word for word with two ancient Latine
 Manuscripts lately found out by the Right
 Reverend Bishop *Usher*, one in the publike
 Library of *Gunnell* and *Cains* Colledge in
Cambridge, the other in the private Library
 of Doctor *Richard Montague* late Bishop
 of *Norwich*, both which Manuscripts are
 printed with the Edition of Bishop *Usher*,
 Anno Dom. 1644. This is judged to be the
 most true, pure, and incorrupt Copy of
Ignatius, which is now extant, containing
 in it all that ever was cited by the Ancient
 Fathers out of *Ignatius*, and agreeing very
 exactly with the exemplar used by *Eusebius*
 more then 1300 years ago, in so much that
 Doctor *Blundel* upon the sight of this Copy
 confessed, *Se gratulatum seculo nostro, quod*
illud ipsum exemplar, quo ante 1300 annos *Vid.D.*
usus erat Eusebius, novam ipsi propediem *Blund.*
affulsuram lucem sponderet. That he congra- *praf. in*
 tulated our age, because that very Copy, *animad.*
 which *Eusebius* used 1300 years ago, did *contr.D.*
 promise now to bestow new light upon the *Ham.p.40.*
 present age. This is the Copy which I have
 attempted the Translation of, out of the
 Original Greek into our *Vulgar English*, and
 that for the use and benefit of the *Vulgar*
 and common people, that they may be able
 to

to discern the true state of the Christian Church, its *Regimen, Doctrine, and Discipline* in those very times, which were, I am sure nearest to the times of the Apostles, for *Ignatius* lived with, and was Disciple to one of them. But before I set down my Translation, I shall give you the account of Master *Isaac Vossius* himself touching the Edition by him published, and according to which I have made my Translation, as it here follows translated out of Latine, so exactly as I could;

Most courteous Reader,

SO it happens (as thou and I may have very often observed) that all things, which are either formed by nature, or framed by art, are of such a condition, that the most perfect in their kind do still appear the more beautiful, and artificial, as men employ their study and indeavours in the contemplation of them. Some such thing hath happened to me touching *Ignatius*, in whose Epistles, when ever I gave them a second reading, I still observed something not observed before, from which they challenged my further approbation. So often (I say) as I reassumed them into my hands, so often did something appear in them,

istia them, by which I could make discovery of
 iplin the genuine writer of them. One while
 sure that elegant *Simplicity*, which was most suit-
 for ble to the age wherein he lived; another
 on while the verity and harmonie of words and
 an things so every way corresponding; be-
 ste sides this the zeal and fervencie of the
 ion *Martyr*, which as in other of his Epistles
 ich so in that to the *Romans* is most conspicuous.
 fol All these are a sufficient evidence unto me
 tly for the owning, and finding out of the true
 Author. Which raiseth the greater admi-
 ration in me, that there should be any per-
 sons, who do not onely deny these to be
 the very Epistles of *Ignatius*, but also doubt
 not to affirm that he wrote none at all.
 Neither do they use any other argument to
 perswade us to think that *Ignatius* wrote no
 Epistles, but onely this, because (say they)
 no ancient Author before *Eusebius* makes
 mention of them. For they confidently af-
 firm that those sayings of *Ignatius*, which
 are extant in *Irenaeus*, and *Origen*, were not
 taken from the Epistles of *Ignatius*, but from
 his own mouth. Certainly those very
 learned men took little notice of that place
 in *Origen*, which is to be seen in his sixth
 Homily upon *Luke*, By chance (saith he)
 I found in an Epistle of a certain Martyr

(I mean *Ignatius* the second Bishop of *Antioch* after *Peter*, who in his persecution fought with beasts at *Rome*.) it elegantly written thus, That the Virginitie of *Mary* was a secret kept from the Prince of the World. But we shall now make our approach to more ancient times, that so the Antiquity and Verity of this our *Ignatius* may be the more apparent, and the error of those men also be the more conspicuous who are otherwise perswaded of him. The first therefore, who made mention of these Epistles of *Ignatius* is *Polycarp* the Martyr, in his Epistle to the *Philippians*, whose words are these, *We have sent unto you those Epistles of Ignatius, which he sent unto us, and so many other Epistles of his as we had by us*, according to your desires, which are all annexed to this Epistle, out of which Epistles ye may reap very much benefit, for they contain in them Faith and Patience, and whatever is convenient to build us up in the Lord. Now it cannot be doubted by any man, but that *Polycarp* had the Epistles of *Ignatius*, to whom amongst his seven, *Ignatius* did in particular entitle one; which *Polycarp* himself gives testimony of; when he saith, Ye have written unto me, and also *Ignatius*. Now *Polycarp* was about 60 years survivor

to *Ignatius*. So that I propound this question; What appearance of truth can there possibly be, that (so long as *Polycarp* was alive) these true Epistles of *Ignatius* should be suppressed, and others suborned in the place of them? Did *Polycarp* destroy the first, that there should be a necessity to devise others in their stead? I think no man will render himself so ridiculous, as to make an attempt to prove any such thing. Now I proceed. If *Polycarp* had these Epistles, certainly *Irenaeus* his Scholar who cited them, had the same; and *Origen* received them from *Irenaeus*, whose Citation out of them we mentioned a little before. And I am of opinion that no man can imagine, that the Epistles of *Ignatius* cited by *Eusebius*, were any other Epistles then those which *Origen* made use of: *Athanasius*, *Ierom*, *Chrisostom*, *Theodore*t, *Antiochus*, *Damascen*, *Photius*, and innumerable others, who all of them made use of the testimony of *Ignatius*, did follow that Copie, which *Eusebius* had. So that *Ignatius* was never accounted of by any as *Apocryphal*, and yet all the Books of the New Testament had not the luck to escape so, but some were questioned as to their Original and authority. Seeing therefore we have such a continued succession of emi-

nent men, who have given their approbation touching these Epistles, I do not see by what argument they can possibly defend their opinion, who are otherwise perswaded of them. It is confessed his Epistles have been corrupted, and abused, and been read over with their corruptions and interpolations to these present times; yet there have not been wanting men of piercing judgements, who have discovered truth to be in those very interpolate Epistles; *Andrew River* an eminent man makes this out sufficiently. However I now publish those Epistles, which are genuine, and in all respects agreeing with the testimony of the Antients; so that they, who will deny these, must deny also that this *Martyr* ever wrote any Epistles. But let them enjoy their own opinion, for my part I am assured that they will meet with very few of the same, and none that can be of it with reason. But (*Courteous Reader*) thou art indebted to the *Medicean Library*, that thou hast these writings of *Ignatius* pure, and not counterfeit; and thou art indebted to the most Serene Prince *Ferdinand* the second, the great Duke of *Etruria*, through whose incomparable Love to Learning and Study I gained an opportunity of having the use of that famous *Libraria*,
 and

and so of finding out this incomparable treasure of *Ignatius*, which we now exhibit and publish to the world.



The Epistles of Saint *Ignatius*.

To the *Smyrneans*.

Ignatius, who is also *Theophorus*, to the Church of God the Father, and of the beloved *Iesus Christ*, which hath obtained mercy in all Grace, replete with Faith and Love, failing in no good gift, most becoming God, and fruitful in holiness, which is at *Smyrna* in *Asia*, be very much joy in the immaculate Spirit by the Word of God.

I Glorifie the God *Iesus Christ*, who hath filled you with Wisdom. For I understand that ye are perfected in an immovable faith, and are as persons fastened with nails to the Cross of our Lord *Iesus Christ*, both in flesh and in spirit; and well-grounded in love by the blood of Christ, having a

full assurance in our Lord; who was truly of the stock of *David*, according to the flesh; the Son of God according to the will and power of God, truly born of a *Virgin*, baptized by *John*, that he might fulfil all righteousness, and who truly suffered for us in the flesh under *Pomius Pilate* and *Herod the Tetrarch*. From the fruit of whom we are, even from his divinely blessed Passion, that he might by his Resurrection list up an ensign to all ages, to the Saints, and to all who do believe in him, whether they be *Jews* or *Gentiles* in one body of his Church. For he suffered all these things for us that we might be saved. And he truly suffered, as also he truly raised up himself; neither did he suffer onely in appearance, as some infidels affirm, who themselves are onely in appearance, and according to their wisdom shall it happen unto them being incorporeal and daëmoniacks. For I my self saw him in the flesh after his *Resurrection*, and do believe that he is risen. And when he came to those, who were with *Peter*, he said unto them, *Take hold of me, handle me, and see me, for I am not an incorporeal spirit*. And straightway they touched him, and believed in him being convinced by his flesh, and by his spirit. And hereupon they contemned death,

death, for they found themselves to be above it. And after his Resurrection he eat and drank with them as one in the flesh, though he was in spirit united to the Father. Touching these things (Beloved) I admonish you, however I know ye are already of this perswasion. I do it to preserve you from beasts in the shape of men, whom it is necessarie for you not to entertain, but to avoid as much as possible. Onely pray for them, if happily they may repent, which is a thing very difficult. But *Jesus Christ*, who is our true life, hath the power of this. But if these things were done by our *Lord* onely seemingly, then am I also seemingly in bonds. And why have I yielded up my self to be put to death? why to the fire, to the sword, to the beasts? but because to be nigh to the sword is to be nigh to God, and to be inclosed with beasts is to be compassed about with God. Only in the Name of *Jesus Christ* do I endure all things, that I may suffer with him, who is himself made a perfect man, and now strengtheneth me. Whom some ignorant men denie, but they are rather denied by him, being more the Preachers of death than of truth; whom neither the *Prophets* have perswaded, nor the Law of *Moses*, nor yet the *Gospel* hitherto, nor those

sufferings of ours, which are according to man. For they are of the same mind concerning us. But what would it advantage me, should any man speak in my praise, and yet *blaspheme* my Lord, denying him to have taken flesh upon him? For he, who confelleth not this, hath perfectly denied him, and puts him to death. But I am unwilling to write down their infidel names; neither may I make any particular remembrance of them, until they shall happily repent into a belief of the Passion, which is our *Resurrection*. Let no man be deceived. For if things in heaven, and the glory of Angels, and Rulers visible and invisible believe not in the blood of Christ, it will be even unto them condemnation. He, who receiveth it, may receive it. Let place puff up no man; For Faith and Charity is All, and nothing is to be preferred before them. But observe those who are otherwise opinioned of the grace of *Jesus Christ*, which came unto us; how contrary they are to the judgement of God. They have no regard at all of Charity, they neither care for the Widow, nor Orphan, nor any afflicted person be he bond or free, hungry or thirstie. They absent themselves from the *Eucharist* and *Prayer*, because they will not confess the *Eucharist* to be the flesh
of

of our Saviour *Iesus Christ*, which suffered for our sins, and which the Father by his goodnes raised from death to life. Therefore contradicting this gift of God, and disputing about it they die, but it would be better for them to Love it, that they may rise again. It is very convenient that ye abstain from such persons, and that ye have no converse with them, neither privately, nor publicly. But that ye give heed unto the *Prophets*, and chiefly to the *Gospel*, wherein the *Passion* is made manifest unto us, and the *Resurrection* is completed. But avoid *Divisions* as the beginning of evils. And be all of you observant of the Bishop, as *Iesus Christ* was observant of the *Father*; and observe the *Presbyterie* as the *Apostles*; and Reverence the *Deacons* as the command of God. Let no man presume to do any thing belonging to the Church without the Bishop. And let that *Eucharist* onely be accounted firm, which is either performed by the Bishop himself, or by his Licence. Where the Bishop shall appear, there let the multitude be, for where *Iesus Christ* is, there is the *Catholique Church*. It is neither lawful to baptize, nor to keep the Love-feast without the Bishop; but whatever he shall approve of, that is well-pleasing to God, that

so every thing, which is done, may be firm and established. Furthermore, it is a blessed thing to grow sober, and whilst we have opportunity, to return to God by repentance. It is a becoming thing to know *God* and the *Bishop*. He, who honoureth the *Bishop*, is honoured of *God*; but he, who doth any thing without the *Bishops* approbation, performs a service to the *Devil*. Therefore let all things abound among you in grace, for ye are worthy. Ye have every way refreshed me, and *Jesus Christ* will refresh you. Ye have loved me both when I was absent, and present, *God* will requite you; and if ye patiently endure all things for his sake, ye shall enjoy him. Ye did well in that ye gave an honourable reception to *Philon*, *Rheus*, and *Agathopus* as the Ministers of *God-Christ*, who have accompanied me for the Word of *God*. They also give thanks unto the Lord for you, because ye have every way refreshed them. Nothing, which ye have done to them, shall be lost as to you. I could offer up this my spirit upon the service of your souls, and upon the same account carry about these my bonds, which ye have neither despised, nor been ashamed of; neither will *Jesus Christ* the perfect faith be ashamed of you. Your

Prayer

Prayer reached as far as to the Church which is in *Antioch* of *Syria*, from whence being carried a prisoner for God in most venerable bonds, I salute you all. And however I am not worthy of such an honour being the last that came thence, yet by the will of God I was accounted worthy, not from any thing which I know worthy in my self, but through his grace, which I pray may be perfectly bestowed upon me, that through your Prayers I may obtain God. And that your work may be perfected as well on earth as in heaven, it would be an honourable Service very much becoming your Church, which is worthy of God, to appoint some fit person for the honour of God, and to dispatch him into *Syria*, to congratulate them for their restored peace, that they have again received their proper splendour, and that their little body is re-established in such a way as is fit for them. Indeed it seems unto me a worthy work for you to send some person from amongst you with an *Epistle* to joyn in glory with them, for that tranquillitie, which is amongst them according to God, and that they are now come to the quiet haven through your Prayers. Being perfect your selves mind the things which are perfect. For if ye have but a will

will to do good, God is ready to assist you. The Love of the Brethren, who are at *Troas*, saluteth you, whence also I write unto you by *Burns*, whom ye sent along with me together with your *Ephesian brethren* who hath refreshed me in all things. I wish all would become imitators of him, who is the Exemplar of the Ministerie of God. Grace shall remunerate to him according to all that he hath done to me. I salute the *Divine Bishop*, and most venerable *Presbyter*, and the *Deacons* my fellow servants, and all in the name of *Iesus Christ* man by man, and together, both in his flesh and blood, passion and resurrection, carnally and spiritually, in the name and unity of God and of you. Grace be unto you, and Mercy, and Peace, and Patience always. I salute the houses of my brethren, together with the women, children, virgins, and select widows. Be strong to me-ward in the power of the spirit. *Philon*, who is with me, saluteth you. I salute the house of *Tavia*, whom I pray that she may be established in Faith and Love both carnally and spiritually. I salute *Alke* a name to me very desireable. Farewel in the grace of God.

To the *Smyrneans* from *Troas*.

To



TO POLYCARP.

gnatius, who is also Theophorus, to Polycarp Bishop of the Church of the Smyrneans, who hath rather God the Father and the Lord Jesus Christ for his Bishop, be very much joy.

HAVING embraced thy judgement, which is according to God, founded as upon a rock and immoveable, I glory exceedingly that I was accounted worthy of thy unblameable presence, which I would enjoy in God. I exhort thee by that grace wherewith thou art endued, that thou wouldest add unto thy race in admonishing all men that they may be saved. Justifie thy place by using all diligence both in a carnal and spiritual way. Be careful to preserve Unity, than which nothing is better. Support all as the Lord supporteth thee. Bear with all men in charitie as also thou dost. Find leisure to be constant in Prayers. Desire a larger understanding than yet thou hast. Be watchful, keeping in thy possession a vigilant spirit. Converse with all man by man
as

as God shall inable thee. Like a comple Champion bear the infirmities of all, the more the labour is, the more is the gain, is not so much for thy commendation, as thy love eminent Disciples, as by thy Meekness to bring into subjection those who are more pernicious. Every wound is not healed with the same Plaster. Mitigate the Paroxysms by Embrocations. Be in all things wise as the *Serpent*, and harmless as the *Dove*. For this cause art thou carnal and spiritual, that thou mayest use a gentle hand in the managerie of those things, which are manifest to thee; praying that those things also, which are concealed, may in time be made manifest, that so thou maist be defective in nothing, but abounding in every grace. This very season calls upon thee to desire the fruition of God, as Governours of ships wait for the winds; and he, who is tossed with the waves, covets after the haven. Be watchful as a Champion of God; that which is deposited for thee, is incorruption and life eternal, of which also thou art persuaded. I would in all things freely offer up my self for thee, and these my bonds, which thou hast loved. Let not those persons at all astonish thee, who seem to be persons worthy of Credit, and yet are teachers

teachers of strange doctrines. Stand thou
 firm as an Anvil, which is beaten upon. It
 is the part of a gallant Champion to be
 stripped of his skin and yet to overcome.
 And in this respect it is necessary for us pa-
 tiently to endure all things for God, that he
 may patiently bear with us. Be more dili-
 gent than yet thou hast been; Consider the
 seasons, and wait for him, who is above
 season, not limited to time, invisible, yet for
 our sakes made visible, not capable of touch
 or suffering, yet suffering for us, and endu-
 ring every manner of way for our sakes.
 Let not the widows be neglected, under
 God do thou take care of them. Let no-
 thing be done without thy sentence, and do
 thou nothing without the sentence of God,
 that whatsoever thou dost may be esta-
 blished. Let Congregations be gathered
 more frequently, and take the names of all
 persons. Let neither men nor maid-servants
 be despised by thee, neither suffer them to
 become proud, but let them be more and
 more servants to the glory of God, that so
 they may obtain a better freedom from
 God. Let them not love the common free-
 dom, that they may not be found the ser-
 vants of Concupiscence. Flee evil arts, but
 especially have no conferences about them.

Be-

Bespeak my sisters that they love the Lord
 Christ, and that they furnish their husbands
 with all necessities both for their flesh
 and spiritual estate. And in like manner
 admonish my brethren in the name of *Jesus*
Christ to love their wives as the Lord loves
 the Church. If a man can continue chaste
 to the honour of the flesh of our Lord, let
 him remain so, but let him not glory. For
 he glory in it, he will be destroy'd, and
 he would be more taken notice of than
 the Bishop, he is corrupted. It is meet that
 they who marry and are given in marriage
 should be joyned together by the sentence
 of the Bishop, that so the marriage may be
 according to God, and not according to
 concupiscence. Let all things be done to
 the honour of God. Be mindful of the Bi-
 shop, that God may be mindful of you.
 I could give my life for those persons who
 are subject to the *Bishops*, *Presbyters*, and
Deacons, and wish that I may receive my
 part in God together with them. Labour
 together one for another, strive together,
 run together, suffer together, sleep together,
 awake together as the Stewards, Assessors,
 and Ministers of God. Do things pleasing
 to him, whom ye fight for, and whose
 souldiers ye are, from whom ye expect
 your

your salarie. Let none among you be found
 a defertor of his Colours. Let your Baptism
 arm you, Faith be your helmet, Love your
 spear, Patience your whole armour, and
 your Works your gage, that ye may receive
 a reward worthy of you. Therefore bear
 patiently in meekness one with another, as
 God bears with you. Let me enjoy you
 always. But in that the Church, which is in
Antioch of Syria, is at peace through your
 Prayers, as it is manifested to me, I was
 therefore the more cheerful, and intent upon
 the things of God without distraction, that
 by any means I may through sufferings en-
 joy God, and be found your Disciple at the
Resurrection. O Polycarp, most blessed of
 God, it becomes thee to gather together a
 Council most becoming God, and to appoint
 some worthy person, whom ye esteem high-
 ly in love, whom ye look upon as a diligent
 man, fit to be called a Messenger of God,
 and that this honour be bestowed upon him;
 To go into *Syria* there to spread abroad
 your forward Charitie to the glory of *Christ*.
 A *Christian* hath no power over himself,
 but is to attend the things of God. When
 ye shall have dispatched this business, the
 work shall be ascribed to God and to you.
 For I believe that through Grace ye are
 prepared

prepared for so good a work pleasing to
 God; and knowing how compendiously ye
 are capable of truth, I have exhorted you in
 few Letters. But because I cannot write unto
 to all the Churches, in regard I am suddenly
 to sail from *Treas* to *Neapolis*, as I am com-
 manded; thou shalt write to those other
 Churches, who are possessed with the mind
 of God, that they do the same thing. That
 they, who are able, may send footposts,
 others Epistles by thy Messengers, that ye
 may all be glorified by an eternal work, in
 thou are worthy. I salute all by name, and
 the wife of *Epitropus*, with her whole house,
 and her children. I salute my beloved *Ac-
 talus*; I salute him, who shall be accounted
 worthy to go into *Syria*; I pray that the
 grace which is in our God *Jesus Christ*, may
 be always with him. In whom do ye con-
 tinue permanent in the Unitie and Visita-
 tion of God. I salute *Alce* a name desir-
 able to me. Farewell in the Lord.

To Polycarp.
 A Christian hath no power over himself,
 but is to attend the things of God. When
 ye shall have dispatched this business, the
 Lord shall be ascribed to God and to you.
 For I believe that through Grace ye are
 prepared.



To the Ephesians.

Ignatius, who is also Theophorus, to the Church blessed in the greatness of God the Father with all fulness, pradedetermined before ages to be ever permanent unto glory, immutable, united, elect by real sufferings, through the will of the Father and Jesus Christ our God. To the Church worthy of all blessedness which is in Ephesus of Asia, be very much joy in Jesus Christ, and in immaculate grace.

Approving of thy name in God highly beloved, which ye have possessed by a just title according to the faith and love, which is in *Christ Jesus* our Saviour, I exhort you to continue followers of God, and that being re-inlivened by the bloud of God, ye perfect that work which is so suitable to you. For ye heard that I was a prisoner from *Syria* for the common *Name* and *Hope*, and that I hoped through your Prayers that I should be inabled to fight with beasts at *Rome*, that so I might become through *Martyrdom* a Disciple of him, *Who offered*

up himself to God for us an oblation and sacrifice. I have compendiously apprehended your very numerous multitude in the name of God by *Onesimus* your Bishop in the flesh, whose charitie is beyond expression; whom I beseech you to love according to *Iesus Christ*, and all of you to be like unto him. Blessed be he, who hath bestowed so worthy a Bishop upon you, so worthy of him. And I pray that my fellow servant *Burrus*, who is your *Deacon*, every way blessed according to God, may continue to the honour of you and the Bishop. *Crocus* also, who is worthy of God and of you, whom I have received as the Exemplar of your Charity, hath refreshed me in all things, as the Father of *Iesus Christ* will also give refreshing unto him, and to *Onesimus*, and *Burrus*, and *Euplus*, and *Fronton*, in whom I have viewed you all in love. I would enjoy you always if I might be worthy of it. Therefore it becomes you every way to glorifie *Iesus Christ*, who glorifies you; that being perfected and knit up in one and the same subjection, and being of one mind and one judgement, ye may all speak the same thing, and being subject to the *Bishop* and the *Presbytery*, may be sanctified in all things. I do not give commands

to you as if I my self was a person considerable; for though I am a Prisoner for his *Name*, yet am I not perfected in *Christ Iesus*. For now I begin to be a Disciple, and speak to you as my fellow teachers. For it is meet that I should be admonished by you in faith, instruction, patience, and long sufferance. But in regard my charity towards you would not suffer me to be silent, I have therefore taken the first hold of this opportunity to exhort you to concur in the judgement of God. As *Iesus Christ* himself, who is our incomparable life, did follow the judgement of his *Father*, and the *Bishops* designed to the ends of the earth follow the judgement of *Iesus Christ*. Therefore it is a comely thing for you to concur in the judgement of the *Bishop* as also ye do; for your *Presbytery* most worthy of praise, and of God is so adapted to the *Bishop*, as strings are fitted to the harp, in so much that *Iesus Christ* is celebrated through your Unanimity and Agreement in love. Ye are all made up man by man into one *Chorus*, and keeping the *Melodie* of God, which is *Unitie*, ye shall with one voyce glorifie the Father by *Iesus Christ*, that he may also hear you, and acknowledge you by what you do to be the members of his Son. So that it is profitable

for you to continue in immaculate Unitie, that ye may always be partakers of God. If I in so short a time have gained so great a conformableness in manners with your Bishop, which is spiritual, and not after the manner of men; how can I estimate of your happiness, who are continually united to him, as the Church to *Iesus Christ*, and *Iesus Christ* to the Father, that all things may be consonant in unity. Let no man be deceived. If any man is not within the *Altar*, he is deprived of the bread of God. For if the *Prayer* of one or two is so effectual, how much more effectual is the *Prayer* of the *Bishop*, and all the Church? He therefore, that will not come into one place, (or joyn with the Congregation) is a proud man, and hath separated himself, and it is written, *That God resisteth the proud*. Therefore let us endeavour to be in subjection to the *Bishop*, that so we may be God's Subjects. And if any man take notice that the *Bishop* holds his peace, let him fear and reverence him so much the more; for we ought to receive him, whom the Master of the Family hath sent to govern his House, as we should receive the Master himself, who sent him. Therefore it is evident that we ought to respect the *Bishop* as the Lord himself. But

Oneimus

Onesimus doth himself very much commend your good Order, which is according to God; for ye all live according to truth, and there is no heresie amongst you, neither do ye hear any but *Iesus Christ* speaking according to truth. Some indeed by an evil deceit have accustomed themselves to carry about his Name, but they do things unworthy of God, and these ye ought to shun as beasts. For they are like mad dogs biting unawares, whom ye ought to avoid, and have a special eye upon, being persons very hard to be cured. There is one *Physitian* fleshly, and spiritual, begotten, and unbegotten, God made in the flesh, and the true life in death, both of *Mary* and of *God*, first passible, and then impassible. Let no man seduce you, as ye are not yet seduced, being wholly of God. For so long as there is no contention amongst you, which may be hurtful to you, ye live according to God. I am made as an *Off-scouring* for you, and as a *Purgatorie expiation* for you *Ephesians* famous to ages. Carnal men cannot do spiritual things, nor spiritual men do the things which are carnal; neither can *Faith* do the things of *Infidelitie*, nor *Infidelitie* the things of *Faith*. But those very things, which ye do as carnal men, are spiritual, so long as ye

do all things according to *Iesus Christ*. I have known some passing from those parts, who held an evil doctrine, but ye would not suffer them to sow their seeds amongst you, but stopped your ears against them, that ye might receive none of the doctrine sowed by them. For ye are *Stones* of the Father's *Temple*, prepared for the *building* of God the *Father*, carried up on high by the *Engine* of *Iesus Christ*, which is his *Cross*, by the *Cord* of the holy *Spirit*. But *Faith* is your *Guide*, and *Charity* your *Way*, which leads unto *God*. Ye are all therefore Fellow-travellers, carrying about with you *God* and the *Temple*, *Christ* and *Sanctitie*, being in all things beautified according to the commands of *Iesus Christ*, in whom I am exceedingly rejoyced, being vouchsafed so great a dignitie as to converse with you in writing, and to joy together with you, who live according to the other life, and love nothing but onely *God*. Pray also without ceasing for other men, for there is hope of their repentance, that they also may attain *God*. Admonish them, and let them be wrought upon by your works to become your *Disciples*. Oppose your meekness to their anger, and whilst they boast of great things, do ye mind the things of humility.

Pray

Pray for them who speak evil of you, keeping your selves firm in the faith against their error. Be mild how morose soever they are; neither be hasty to requite them according to their own examples. Let us be found their Brethren by our mild carriage towards them, and endeavour to be the followers of the Lord. Though some among you may be injured, defrauded, despised, yet let no one amongst you be found an *Herb* of the *devil*. Keep your selves in all Puritie and Temperance both in flesh and spirit through *Iesus Christ*. The last times are come; Therefore let us reverence and fear the long-sufferance of *God*, that it be not our condemnation. For either let us fear the *wrath to come*, or love the *present grace*. One of the two is onely to be found in *Iesus Christ*, that we may live indeed. Nothing can become us without this; for this I bear about my *bonds*, which are as *spiritual Pearls*, through which by your Prayers I may rise again. And let me always be partaker of your Prayers, that I may be found in the lot of those *Ephesian Christians*, who were ever of the same mind with the Apostles, through the power of *Iesus Christ*. I know who I am, and to whom I write. I am a condemned person, but ye have ob-

tained mercy. I am under danger, but ye are established; Ye are the *Pasover* of those who are killed for God, being the Fellow-ministers of sanctified *Paul*, who was *martyred*, worthily blessed, under whose feet I would be found, that I may enjoy God; who in a whole *Epistle* makes mention of you in *Iesus Christ*. Make hast therefore to meet together more frequently to the *Eucharist* of God and to glorie. For when ye often come together into one place the powers of Satan are rendred frustrate; and his enmitie is destroyed through your Unity of Faith. Nothing is better than peace, by which all hostilitie of heavenly and earthly powers is made void. None of these things are conceal'd from you, if ye hold perfectly that Faith and Love in *Iesus Christ*, which are the beginning and end of life. For *Faith* is the beginning, *Love* is the end; these two united are of God, and all other things tending to Honestie do wait upon these. No man, who hath covenanted into the faith, committeth sin, nor doth he hate another who is possess'd of Charitie. *The tree is known by its fruit*; and they, who have solemnly engaged to be *Christians*, shall be seen by the works they do. For it is not now the work of an *Engagement*, but

but it is through the power of Faith, if a man be found to the end. It is better to be silent and to be; than to speak and not to be. It is a good thing to teach, if a man do as well as teach. There is therefore one teacher, who *spake*, and it was done, and the things also, which he did in silence, are worthy of the Father. He, who is truly possess'd of the word of *Iesus*, can hear also his silence, that he may be perfect, that he may do according to what he speaks, and be known according to those things wherein he is silent. Nothing is hid from the Lord, but our very secrets are nigh unto him. Therefore let us do all things as having him dwelling in us; that we may be his *Temples*, and he may be our *God* in us; for whatever is shall be made manifest to us, and therefore do we justly love him. *Erre not (my brethren.)* They who are destroyers of houses shall not inherit the Kingdom of God. Therefore if they are dead, who act such things according to the flesh; how much more is it death for any man by an evil doctrine to corrupt the faith of *God*, for which *Iesus Christ* was crucified? Such a one being defiled shall go into the unquenchable fire, and so shall he who hears him. For this cause the *Lord* received the
unction

unction upon his head, that he might breathe
 into his Church incorruption. Be not an-
 noynted with the doctrine of the *prince* of
 this world, which hath an ill odour; neither
 let him lead you captive from the life, which
 is set before you. Why are we not all wise
 having received the knowledge of God, that
 is, *Jesus Christ*? Why are we foolishly de-
 stroyed, being ignorant of that *Grace*, which
 the *Lord* hath truly sent amongst us? My
 spirit is the *Off-scouring* of the Cross, which
 is a scandal to unbelievers, but to us *Salva-*
tion and Life eternal. Where is the wise?
Where is the disputer? Where is the boasting
 of wise men so called? For our God *Jesus*
Christ was conceived by *Mary* according
 to the Oeconomie of God, of the seed of
David by the *holy Ghost*, who was born and
 baptized, that he might through sufferings
 cleanse the water. And the *Virginity* of
Mary, the *Child* born of her, and the *Death*
 of the *Lord*, were hid from the *prince* of this
 world, being three crying *Mysteries* yet
 wrought up by God in silence. How came he
 then to be manifested to ages? A *Star* in
 Heaven appeared, which out-shined all the
 other *stars*, and the light of it was ineffable,
 and the *Noveltie* of it did contain a strange-
 ness in it. All the other stars together with
 the

the *Sun* and *Moon* were a *Chorus* to this
 an *Star*, which did carry in it a brightness and
 e of splendour above them all. The world was
 the troubled about it, to find out how this *New*
 which *Star* should appear amongst the other
 wise *Stars* so unlike unto them; hereupon all
 had *Magick* was dissolved, and every bond of
 de wickedness disappeared, ignorance was
 ch taken away, the old kingdom was de-
 Ay stroyed, when *God* appeared as man for the
 ch renewing of Life eternal. But that, which
 was perfect with *God*, took a beginning, and
 thereupon all things worked together to
 bring about the destruction of death. If
Jesus Christ through your Prayers shall
 make me worthy, and it be his will, in a se-
 cond little Book, which I am about to write
 unto you, I will lay open unto you how I
 began my Oeconomie in the *New man Je-*
sus Christ, both in his Faith, Love, Passion
 and Resurrection, and I shall the rather do
 this, if the Lord shall reveal it unto me.
 Because all of you man by man through the
 grace of his Name concur together in *Je-*
sus Christ, of the stock of *David*, accord-
 ing to the flesh, the son of man, and the Son
 of *God*; and ye are all obedient to the *Bi-*
shop, and to the *Presbyterie* with an undi-
 vided mind, *breaking one bread*, which is *þ*
 the

the *Medicine* of Immortalitie, an *Antidote* against death preserving to *Life eternal* in *Iesus Christ*. I could give my life for you and for him whom ye have sent to *Smyrna* for the honour of *God*; whence also I write unto you, giving thanks unto the Lord *Ignatius* loving both *Polycarp* and you. Remember me as *Iesus Christ* also remembers you. Pray for the Church which is in *Syria* whence I am led away a Prisoner unto *Rome*, being the last of the faithful there if I may be accounted worthy to be found to the honour of *God*. Farewele in *God the Father*, and in *Iesus Christ* our common hope.

To the Ephesians.

To



To the Magnesians.

Ignatius, *who is also Theophorus, to the Church blessed in the Grace of God the Father, through Jesus Christ our Saviour, which is at Magnesia neer to Mæander, which I salute in him, and wish it very much joy in God the Father and in Jesus Christ.*

KNowing your most excellent Order of Love, which is according to God, I joyfully made it my choice to speak unto you in the faith of *Jesus Christ*. For being accounted worthy of the *Name* most becoming God in these bonds, wherein I carry it about, I celebrate the Churches, praying that they may be united in the flesh and spirit of *Jesus Christ*, who is our endless life, by Faith and Love, before which nothing is preferred; but chiefly of *Jesus* and the *Father*, through whom having patiently endured every injury from the *prince* of this world, and escaping them we shall enjoy God. For I was accounted worthy to see you by *Damas* your Divine *Bishop*, and the

the worthy *Presbyters*, *Bassus* and *Apollinarius*, and *Sotion* the Deacon my Fellow servant, whom I would enjoy, because he is subject to the *Bishop* as to the Grace of God and to the *Presbyterie* as to the Law of *Jesus Christ*. And it becomes you not to make any use to your selves of the age of the *Bishop*, but to give him all *Reverence*, according to the power of God the *Father* (as we have known holy *Presbyters*) not presuming upon that juvenile order which appears, but as wise men in God, concurring with him; yet not with him, but with the *Father* of *Jesus Christ* the *Bishop* of all. Therefore for his honour, who wills it, it is meet we perform obedience without hypocrisy. For a man doth not deceive this *Bishop*, whom we see, but puts a fallacie upon him who is invisible. This is not spoken in reference to the flesh, but to God, who knoweth secrets. Therefore it is meet not onely to be called *Christians*, but to be so. For some indeed there are, who own the *Bishop* in name, but do all things without him. Such men appear to me to be men of no good Conscience, because they hold meetings not established by commandment. All works have some end, two are propounded, Death and Life, and every man shall

shall go to his proper place. As there are
 two sorts of Coyn, one of God, another of
 the world, and each Coyn hath its proper
 stamp set upon it. *Infidels* have the stamp
 of this world; *Believers* in love have the
 stamp of God the Father by *Jesus Christ*,
 whose life cannot be in us, unless we can
 through him voluntarily die into his *Passion*.
 But seeing I have in the persons prescribed
 taken a view of your whole multitude in
 Faith and Love, I admonish you to do all
 things in the unanimity of God; your *Bi-*
shop being President over you in the place of
 God, and the *Presbyters* in place of the
Council of the *Apostles*, and the *Deacons*
 most pleasant to me, having the *Diaconie* of
Jesus Christ committed to them, who was
 with the Father before ages, and in the end
 appeared. Having therefore all received
 manners like unto God, reverence one an-
 other, and let no man defraud his neigh-
 bour according to the flesh, but love one
 another always in *Jesus Christ*. Let nothing
 be amongst you, which may possibly divide
 you, but be united to the *Bishop*, and to
 those who are *Presidents* over you, accord-
 ing to the Type and Doctrine of incor-
 ruption. Therefore as the *Lord* being uni-
 ted to him did nothing without the Father,
 neither

neither by himself, nor by the *Apostles* so neither do ye act any thing without the *Bishop*, and the *Presbyters*. Neither attempt any thing upon your own account how ever reasonable it may appear unto you. When ye come together into one place let there be *One Prayer, One Supplication* one mind, one hope in Love and in immaculate joy. There is one *Jesus Christ* than whom nothing is better. Therefore all concur together as into the *Temple of God*, as to one *Altar*, to one *Jesus Christ*, who came from one Father, and being one is returned to him. Be not deceived by strange opinions, nor old fables, which are unprofitable. For if we still live according to the Law and Judaism, we confess that Grace is not received. For the most divine *Prophets* lived according to *Jesus Christ*; and therefore they were persecuted, being inspired by his Grace, that they might work a perswasion in those, who were not perswaded, that there is one God, who manifested himself by *Jesus Christ* his Son, who is his eternal *Word*, not coming forth from Silence, who in all things pleased him that sent him. Therefore if they, who were conversant in the works of old time, came to the *Newness of Hope*, not *Sabbatizing* any longer, but living

ving according to the *Dominical* life of that day, whereon our life did rise again through him, and through his death (whom some deny;) through which myserie we have received both to Believe, and also to endure with Patience, that we may be found the *Disciples* of *Iesus Christ* our onely *Master*; how shall we be able to live without him, whom the *Prophets*, being his *Disciples*, looked for in Spirit as their Master? and because they justly expected him, he, when he was come, raised them from the dead. Therefore let not us be insensible of his Goodness; for if he should retribute to us according to what we do, we should cease to be. Therefore being made his *Disciples* let us learn to live like *Christians*. For he, who is called by any other name than this, is not of God. Therefore put away from you the evil leaven, which is old and corrupt, and be ye changed into the New Leaven, which is *Iesus Christ*. Be ye seasoned in him, that none of you be corrupted; for ye shall be disproved by your savour. It is an absurd thing to profess *Iesus Christ*, and yet to *Judaize*; for *Christianism* hath not believed into *Judaism*, but *Judaism* into *Christianism*, that every tongue believing might be gathered unto God. But these

E things

things (my Beloved ;) not because I have known any of you to be such, but because, though I am lesser then you, I would have you to be preserved, that ye may not fall into the snares of a vain opinion, but may have a full assurance in the *Nativity, Passion, and Resurrection*, effected in that season when *Pontius Pilate* was governour, all truly and firmly accomplished by *Iesus Christ* our hope, from which hope may none of you be perverted. I would every way enjoy you, if I may be worthy ; for though I am in bonds, yet am I not to be compared to one of you, who are at libertie. I know ye are not puffed up, for ye have *Iesus Christ* among you. And I know the more I praise you, it doth but shame you so much the more, as it is written, *The just man is an accuser of himself*. Make it your endeavour to be confirmed in the determinations of the *Lord* and the *Apostles*, that whatever ye do may be prosperous both in flesh and spirit, Faith and Love, in the Son, and in the Father, and in the Spirit, in the beginning and the end, together with your most venerable *Bishop*, and your *Presbyterie*, which is as a spiritual Crown decently platted, and the *Deacons*, who are according to God. Be subject to the *Bishop*, and one to another,

have as *Iesus Christ* to the *Father* according to the flesh, and the *Apostles* to *Christ* and to the *Father*, and the *Spirit*, that there may be unitie both carnal and spiritual. Knowing that ye are full of God, I have exhorted you but in few words. Remember me in your Prayers, that I may obtain God; and that Church which is in *Syria*, from whence I am not worthy to be called. For I very much want your Prayer united in God, and your Love, that the Church, which is in *Syria*, may be accounted worthy to be watered by your Church. The *Ephesians* from *Smyrna* salute you (whence also I write unto you) being present to the glorie of God, as also ye are; who have refreshed me in all things together with *Polycarp* the *Bishop* of the *Smyrneans*. The other Churches also salute you in the honour of *Iesus Christ*. Be strong in the concord of God, being possessed with a discerning Spirit, which is *Iesus Christ*.

To the *Magnesians*,



To the *Philadelphians*.

Ignatius, who is also Theophorus, to the Church of God the Father and the Lord Jesus Christ, which is in Philadelphia of Asia; which hath obtained mercy, is settled in the concord of God, rejoycing in the Passion of our Lord indiscernably, and fully assured of his Resurrection in all mercy, which I salute in the blood of Jesus Christ for she is my eternal and permanent joy, chiefly if they continue united with the Bishop, and the Presbyters with him, and the Deacons manifested to be according to the Sentence of Jesus Christ, whom he hath firmly established according to his own will by his holy Spirit.

WHich Bishop I have known to have obtained the Ministerie for the common good, not by himself, nor by men, nor out of vain-glorie, but by the love of God the Father and the Lord Jesus Christ, whose mild temper I have been amazed at, for by his silence he can do more than they who speak

speak vain things. For ye are as harmoni-
 ously agreeing in commands, as the harp and
 the strings. Therefore my Soul blesteth
 that sentence of his, which is according to
 God, knowing that it is vertuous and per-
 fect, and that he cannot be moved, nor pro-
 voked to anger, being in all the meekness of
 the Living God. Being therefore the chil-
 dren of light and truth, flie division, evil
 doctrines. Where the Pastour is do ye as
 sheep follow him; for many wolves, who
 seem worthy of credit, do by an evil de-
 llection lead captive persons running to
 God, but through your unitie they shall
 have no place. Depart from evil herbs, which
Jesus Christ doth not cultivate, for they are
 not the Plantation of the *Father*. Not that
 I have found any *Division* amongst you, but a
Refining us from the *Dreggs*. So many as
 are of *God*, and of *Jesus Christ* are with the
Bishop, and so many Penitents as come over
 into the Unitie of the Church, shall be of
 God, that they may live according to *Jesus*
Christ. *My brethren, be not deceived*. If any
 man follows him, who is the maker of
Schism, he is no inheritour of the Kingdome
 of God. If any man walks about in a strange
 opinion, he is not conformable to the *Passi-*
on. Let it be your endeavour therefore to

use one *Eucharist*; for there is One *flesh* of our Lord *Jesus Christ*, and one *Cup* for the Unitie of his bloud, One *Altar*, as One *Bishop* with the *Presbyterie* and *Deacons* my fellow servants, that whatever ye do, ye may do according to God. My brethren, I am very much poured out in Love towards you, and exceedingly rejoycing strengthen you, ye not I, but *Jesus Christ*, for whom I am in bonds, and therefore am the more affraid because I am not yet taken out of the world. But your Prayer to God will perfect me that I may obtain that Lot to which I was chosen, flying to the *Gospel* as to the *flesh* of *Jesus*, and to the *Apostles* as to the *Presbyterie* of the *Church*: We love also the *Prophets* because they preached the *Gospel*, and did hope in him, and expect him; in whom also believing they were saved in the Unitie of *Jesus Christ*, being holy men worthy to be beloved, and most worthy of admiration, born witness of by *Jesus Christ*, being his *Martyrs*, and numbred up together in the *Gospel* of the common hope. But if any man preach *Judaism* to you, hear him not. For it is better to hear *Christianism* from one circumcised, than *Judaism* from one uncircumcised. But if both of them speak not of *Jesus Christ*, they are to me as *Pillars* and

and *Monuments* of dead men, whereon the names of men onely are written. Flie therefore evil arts, and the frauds of the prince of this world, lest being troubled with his opinion ye be weakned in charitie. Be all of you made up into one with an undivided heart; I thank my God that I have a good Conscience as concerning you, and that no man hath wherof to glory, either privately or publikely, that I have been burdensom to any either in little or much. And I beseech all to whom I have spoken, that they possess not this as a Testimonie. And although some would seduce me according to the flesh, yet my spirit, which is from God, is not seduced. He knows whence it comes, and whither it goes, and is a reproover of secrets. I have cried in the midst of you, I have spoken it with a loftie voice, & *Attend unto the Bishop, and the Presbyterie, and the Deacons.* And though some have suspected me to have spoken these things as foreknowing the *Division* of some; yet he is my witness, for whom I am a Prisoner, that I have not been taught it by man, but the Spirit preached it, saying these things, *Do nothing without the Bishop. Keep your flesh as the Temple of God. Love Unitie. Flie divisions. Be ye followers of Jesus Christ as*

he himself is of the Father. Therefore I
did what was proper for me as a man per-
fect unto Unitie. But where there is di-
vision and wrath God dwelleth not. There-
fore the Lord pardons all Penitents, if they
shall return by Repentance to the Unitie of
God, and the Council of the Bishop. I be-
lieve the Grace of Jesus Christ, who will
loose every bond from you. And I exhort
you to do nothing with contention, but ac-
ording to the Discipline of Christ. For I
have heard some speaking in this wise, That
if I find it not amongst the Antients, I do
not believe the Gospel. And when I replied
to them, That it is written. They answered
me, It lies before us. But Jesus Christ is
to me Antiquitie, and the Records not to
be touched are his Cross, and his Death, and
his Resurrection, and the Faith, which is by
him, in which things I would be justified
through your Prayers. Honourable are the
Priests, but more honourable the High-
priest, to whom are committed the Holies of
Holies, and with whom alone are deposited
the hidden things of God. He is the Door of
the Father, by whom Abraham, and Isaac,
and Jacob, and the Prophets, and Apostles,
and Church of God have entered. All
these things are for the Unitie of God.

But

But the *Gospel* hath something in it chiefly valueable, and that is The *Presence* of our Lord *Iesus Christ*, his *Passion*, and *Resurrection*. For the beloved *Prophets* preached of him; but the *Gospel* is the Perfection of incorruption. All things together are excellent, if ye believe in Love. But seeing that through your Prayers, according to the bowels which ye have in *Christ Iesus*, the Church, which is at *Antioch* of *Syria* (as is told to me) is at peace; it becomes you, as the Church of God, to ordain a *Minister* to go thither as an *Embassadour* upon the *Embassie* of God, to joy together with them that they are made one, and to glorifie his Name. Blessed in *Iesus Christ* shall that man be, who shall be accounted worthy of such a *Ministry*, and ye your selves shall be glorified. This is not impossible for the *Name* of God, if ye have but a will to it, as some neighbour Churches also have sent *Bishops*, others *Presbyters* and *Deacons*. As for *Philo* the *Deacon* of *Cilicia*, he is a man that hath given a good *Testimonie*, and now ministers to me in the *Word* of God, together with *Rhens Agathopus* a choyce man, who accompanies me from *Syria*, having renounced this life, these also bear testi-

testimonie to you, and I give thanks to God for you, because ye have received them, as the Lord you. But they, who have dishonoured them, may obtain Redemption by the Grace of *Jesus Christ*. The Love of the *Brethren*, who are at *Troas*, saluteth you, whence also I write unto you by *Burrus*, who was sent along with me from the *Ephesians* and the *Smyrneans* for the Word of honour. The Lord *Jesus Christ* will honour them, in whom they hope, in flesh, soul, faith, love, and unanimitie. Farewel in *Christ Jesus* our common Hope.

Ignatius to the Philadelphians.

To



To the Trallians.

Ignatius, *who is also Theophorus, to the holy Church, beloved of God the Father, of Jesus Christ, which is in Trallis of Asia, elect, and divine, having obtained peace in the flesh and blood, by the Passion of Jesus Christ our hope, and the Resurrection grounded upon him; which I salute in fullness, in an Apostolical Style wishing much joy.*

I Have known you to have a blameless understanding, not to be severed in Patience, and that not by use, but by nature, as *Polybius* your *Bishop* hath manifested to me, who by the will of God, and of *Jesus Christ*, was at *Smyrna*; and did so congratulate me a Prisoner for *Jesus Christ*, that I did view over your whole multitude in him. Therefore receiving from him that good disposition of mind, which is according to God, I gloried finding you as I had known you the followers of God. For in regard ye are subject to the *Bishop* as to *Jesus Christ*, ye appear to me not to live as men, but to live

live according to *Iesus Christ*, who died for us, that believing in his death ye may escape death. Therefore it is necessary, as ye do to do nothing without the *Bishop*; but that ye be subject to the *Presbyterie*, as to the *Apostles* of *Iesus Christ* our Hope, in whom we should be found having our *conversation*. It behooves the *Deacons* also, being the *Mysterie* of *Iesus Christ*, to please all men every manner of way. For they are not the *Ministers* of meats and drinks, but *Ministers* of the Church of God. Therefore it is necessary for them to avoid accusations as fire. Let all in like manner reverence the *Deacons* as *Iesus Christ*, and the *Bishop*, being the Son of the Father; and the *Freshbyters* as the *Council* of God, and companie of the *Apostles*. Without these a *Church* is not called. Of whom I am perswaded that ye are so informed, (For I have received the *Exemplar* of your love, and have it by me in your *Bishop*, whose *behaviour* is a great *Disciplination*, and his *meekness* power; whom I think that very *Atheists* do reverence) being satisfied that I spare not my self. Fornierly though I might have matter to write, I thought not fit for this cause, lest being a condemned person I might seem to command you as an *Apostle*. I am wise in God

as to many things, yet do I measure my self,
 that I may not be destroyed by boasting.
 For now it behooves me to be very much
 affraid, and not to give heed to those, who
 would puff me up. For when such speak un-
 to me they scourge me. Truly I love to
 suffer, but know not whether I am worthy.
 For my zeal appears not to many, but I have
 the greater war within. I have need there-
 fore of *meekness*, that by it the *prince* of
 this world may be defeated. Cannot I write
 unto you of things *celestial*? but I am af-
 fraid, lest I should give you some offence
 being yet but babes. Therefore pardon me,
 for I would not perplex you with those
 things, which ye are not able to bear. For
 it is not for a flightie matter that I am a
 Prisoner, being acquainted with things *ce-
 lestial*, and the *Angelical* Orders, and their
 governing Constitutions, things visible and
 invisible; and besides this I am now a Disci-
 ple. For many things are wanting to you,
 that we may not fall short of God. There-
 fore I exhort you, not I, but the love of
Iesus Christ, to use only the Christian nu-
 triment, and to abstain from that strange
 herb, which is *heresie*. For the times are
 such, that persons worthy of credit seeming-
 ly do fold in heresie with *Iesus Christ*, like
 those,

those, who administer deadly poison, and temper it with a drink made of honey and sowre wine, which the ignorant receives with pleasure, and so dies by an evil delectation. Therefore preserve your selves from such, and so it shall be, if ye are not puffed up, being inseparable from *God, Jesus Christ,* and the *Bishop*, and the *Orders* of the *Apostles*. He, who is within the *Altar*, is pure; that is, he, who does any thing without the *Bishop*, *Presbyterie*, and *Deacons*, is of an impure Conscience. Not that I have known any such thing among you, but foreseeing the subtilties of the devil, I take care of you before hand being my beloved. Do ye therefore, re-assuming your mild disposition, build up your selves anew in the *faith*, which is the flesh of the Lord, in *love*, which is the blood of *Jesus Christ*. Let none among you have any quarrel against his Neighbour. Give no offences to the Gentiles, that the *Multitude* which is in God be not *blasphemed* by a few foolish men. For *Wo to him,* through whose foolishness my Name is *blasphemed amongst some*. Therefore be deaf to him, who speaks to you without *Jesus Christ*, who was of the stock of *David*, and of *Mary*, who was truly born, eat and drank, was truly persecuted under *Pontius Pilate*,

Pilate, was truly crucified, dead, things in
 heaven, on earth, and under the earth be-
 holding him. And was truly raised again
 from the dead, his *Father* raising him up ac-
 cording to his likeness, as his *Father* will
 raise up us also, if we believe in him, through
Jesus Christ, without whom we have no
 true life. But if, as some *Atheists*, that is, *In-*
fidels say, He suffered only in appearance, as
 they themselves are only in appearance,
 why am I in bonds? and why do I pray that
 I may fight with beasts? therefore do I not
 die without reward? and am I not a liar
 against the Lord? Fly therefore evil plants,
 which bring forth deadly fruit; which if a
 man taste of, he dies presently. For these
 are not the *Plantation* of the *Father*, if they
 were they would appear branches of the
Cross, and their fruit would be incorruptible.
 Through which *Cross* by his Passion he
Advocates for you being his Members. The
 Head therefore cannot be born without the
 Members, God having promised the *Union* of
 them, who is himself. I salute you from
Smyna, together with the Churches of God,
 which are present with me, who have every
 way refreshed me both in flesh and spirit.
 My bonds, which I carry about for *Jesus*
Christ, do admonish you, that I desire to en-
 joy

joy God. Continue in your *Unanimitie*, and in *Prayer* one for another. For it become you all one by one exceedingly, and the *Presbyters* to comfort up the *Bishop* for the honour of the *Father* of *Iesus Christ* and of the *Apostles*. I beseech you in love to hear me, that writing unto you I may not be a witness within you. Pray also for me, out of that *Charitie* which is in you, for I need the mercy of God, that I may be accounted worthy of the Lot, which I labour to enjoy and may not be found *Reprobate*. The love of the *Smyrneans* and *Ephesians* saluteth you. Remember in your *prayers* the Church which is in *Syria*, whence I am not worthy to be called, being the last of them. Farewel in *Iesus Christ*, being subject to the *Bishop* as to the Commandement, and likewise to the *Presbyterie*. And love one another man by man with an undivided heart. My Spirit shall be an expiation for you, not only now, but when I shall enjoy God. For as yet I am in danger, but the *Father*, who is faithful, will fulfil my Petition and yours in *Iesus Christ*, in whom may ye be found unblameable.

To the Trallians.

To



To the Romans.

Ignatius, who is also Theophorus, to the Church which hath obtained Mercy through the Magnificence of the most high Father, and Jesus Christ his onely begotten Son, sanctified and enlightned by him who willet all things, which are according to the love of Jesus Christ our God; which is President over the Churches about in the Region of the Romans, as over a Quire, being divine, comely, most blessed, worthy of praise, in a becoming order, eminently chaste, and set up for a President of Charitie, having the Law of Christ, and bearing the Name of the Father; which I also salute in the Name of Jesus Christ the Son of the Father, according to the flesh and spirit united in every command of his, filled with all the Grace of God without any difference, and purged from every strange tincture, wishing very much joy in our Lord Jesus Christ our God immaculately.

HAVING beseeched God, I happened to see your divine faces, as I much desired

fired to receive you. And being in bonds for *Iesus Christ* I hope to salute you, if it be his will, that I may be accounted worthy to continue to the end. For the beginning is well ordered, if thereby I may obtain Grace so as to obtain my Lot unto the end without impediment. For I fear your charitie, lest it prove injurious to me. For to you it is easie to do what ye will; but to me it is a difficult thing to enjoy God, unless ye are the more sparing to me. I would not have you to please men, but to please God, as ye do please him. I shall never have such an opportunity to enjoy God, neither shall ye be intituled to a better work, if ye can but be silent. For if ye be silent and let me alone, I shall be of God, but if ye love my flesh, I shall be but a voice, and to run again. Ye cannot do better than to let me be sacrificed unto God, in regard the *Altar* is already prepared. That ye being made up a *chorus* in love may sing to the Father in *Iesus Christ*; because God hath accounted the *Bishop* of *Syria* worthy to be found, and to be sent from the *East* unto the *West*, to set and go down gloriously from the world unto God, that I may rise again in him. Ye have never bewitched me in any thing; ye have instructed others, and I would that those

those things may be firm, which ye as teachers have commanded. Onely pray for me to be inabled inwardly and outwardly, that I may not onely say it, but will it, and not onely be called a *Christian*, but be found so. For if I shall be found so, I may also be so called, and then be a Believer, when I appear not to the world. Nothing is good which is onely in appearance; For our God *Iesus Christ* being in the *Father* appeareth the more. A Christian is not a work of persuasion but of greatness, especially when he shall be hated of the world. I write to all the Churches, and lay my commands upon them all, that I may willingly die for God, if ye shall not hinder me. I intreat you that ye would not be unseasonably kind unto me. Suffer me to be the meat of beasts that by them I may enjoy God. I am the wheat of God, and shall be ground by the teeth of beasts, that I may be found the pure *bread* of God. Allure those beasts the rather to become my *sepulchre*, and to leave no *reliques* of my body, that when I am fallen asleep I may not be burdensom to any. Then shall I be the true Disciple of *Iesus Christ*, when the world shall not see my body. Pray to the Lord for me, that by these instruments I may be found a sacrifice

to God: I do not give you commands as *Peter* and *Paul*; they were *Apostles*, but I am a condemned person, they were free, but I am a servant even until now, yet, if I suffer, I shall be made the Freeman of *Jesus Christ*, and shall rise again free; and being now a Prisoner I learn to desire nothing. From *Syria* even to *Rome* do I fight with beasts, both by Land and by Sea, by night and by day, being bound to ten *Leopards*, (which are my military guard) which are the worse for being kindly treated. But by their injurious dealings I am the more made a Disciple, yet am I not therefore justified. I would enjoy the beasts which are prepared for me, and I pray that they may be found sharply set, nay I would entise them greedily to devour me, and not fearfully to decline the touching of me as they have avoided some. But if they shun me, and will not, I shall provoke them. Pardon me. I know what is convenient for me. Now I begin to be a Disciple in that I have a zeal to nothing visible or invisible, but that I may gain *Jesus Christ*. Let the fire, the cross, the violence of beasts, scattering of bones, concision or chewing of members, grinding of the whole body, buffetings of the devil come upon me, so that I may but enjoy

enjoy *Jesus Christ*. The ends of the world will profit me nothing, nor the kingdoms of this age. It is good for me to die for *Jesus Christ*, rather then to rule over the ends of the earth. I seek him, who died for us, I will him, who rose again for us. He is the Gain set before me. Pardon me, *brethren*, do not hinder me to live, do not separate me by the world, who am willing to be of God, nor seduce me by that which is material. Suffer me to receive the pure light, when I approach to that, I shall be a man of God. Suffer me to imitate the Passion of my God. If any man hath him within him, he may understand what I will, and sympathize with me, knowing what things have taken possession of me. The *prince* of this world would spoil me, and corrupt my judgement, which is according to God. Therefore let none of you being present contribute any assistance to him, but rather be for me, that is, for God. Do not speak *Jesus Christ*, and covet the world. Let no fascination be amongst you. Neither do I exhort you being present to believe me, rather believe the things, which I write unto you; for I write unto you being alive, yet withal willing to die. My Love is crucified, and the fire, which is in me, desires no wa-

ter. But there is one living and speaking in me, who saith to me inwardly, *Come to the Father*. I take no pleasure in the meat of corruption, nor in the pleasures of this life. I will the bread of God, which is the flesh of *Iesus Christ*, of the seed of *David*, and the drink which I will, is his blood, which is incorruptible love. I would live no longer according to men, and this shall be if ye will. Will it therefore that ye also may be accepted. I intreat you by a few writings, believe me; but *Iesus Christ* shall manifest these things to you, that I speak truth. That is no lying mouth, by which the Father hath truly spoken. Pray for me that I may obtain. For I have not written unto you according to the flesh, but according to the mind of God. If I suffer ye have loved me, but if I prove Reprobate ye have hated me. Remember in your Prayers the Church in *Syria*, which in my stead hath God for its *Pastour*. *Iesus Christ* himself shall watch over it, and your Love. But I am ashamed to be named from them, for I am not worthy, being the last of them, and an abortive. But I may through mercy be something if I obtain God. My Spirit saluteth you, and the love of the Churches which have received me for the
Name

Name of *Iesus Christ*, not as one passing by them; for they did not meet me onely on the way according to the flesh, but conducted me to the Citie. These things I write unto you from *Smyrna* by the *Ephesians*, worthy to be most blessed. *Crocus* also is with me a Name desireable, together with many others, who came from *Syria* to *Rome* to the glorie of God. I believe they are known to you, to whom ye may make manifest the things approaching me. For they are all worthy of God, and of you, and it becomes you to refresh them in all things. I have written unto you these things upon the day before the ninth of the Calends of *September*. Be strengthened to the end in the Patience of *Iesus Christ*.

F I N I S.



The Life of
Saint BARNABAS the
Apostle.

Saint *Barnabas* was a man of excellent
 and divine Qualifications, beautified and
 adorned with singular gifts and graces for
 the propagating of Christianitie, and pro-
 moting the Kingdom of the Lord *Iesus*;
 being one of the secondary *Apostles*, which
 were in that age made choice of in imita-
 tion of the twelve, and chosen together
 with *Paul* to this honourable imployment
 by God himself, *Act. 13. 2.* All were not
 Apostles, *1 Cor. 12. 29.* *Hoc magnum erat, &*
per paucorum privilegium, This was a great
 Privilege, and onely of some few. *Christ*
 was the Apostle of God. *Heb. 3. 1.* the Twelve
 the Apostles of *Christ*, *Joh. 20. 21.* and they,
 as the Spirit gave direction, did constitute
 others in like manner. *Κατά μίμνησιν τοῦ δι-*
δατοῦ πλείων ὅσων ὑπαρχόντων Ἀποστόλων, There
 being many *Apostles* besides the Twelve
 after

Zuſeb. li. 1.
6. 16.

after their similitude. Of this number was *Barnabas*, who needs not any humane Character, in regard he abounded with so much of Divine Approbation, for honourable mention is frequently made of him in the *Acts of the Apostles* written by Saint *Luke*. He and *Paul* were *tanquam jugati boves*, as Gods chief yoke of Oxen, ploughing over much ground, and manuring the field of *Christianitie*; He was a person of very great Eminencie and Integrity in his Place and Office, often imployed upon honourable Services for the Church, sometimes alone, and sometimes in conjunction with holy and blessed *Paul*, and when he had done the Church all honest and faithful Service he possibly could, and had improved his talents to his Masters glorie, the Churches benefit, and his own, he finished the course of his natural life by a glorious *Martyrdom*, and under the power of *Nero* the first of *Persecutors*, and worst of men, was burnt at the stake for his Religion, upon the eleventh of *June*, which day is Annually observed by our Church to perpetuate his memory, and to advance Gods glorie. This briefly concerning the Author; his following *Epistle* indeed may not prove so very acceptable to some, in regard of his strange Explications
of

of Scripture, which are not after the modern and more refined mode. But it is to be noted that, when he wrote, *Christianity* was but in the Cradle, and scarce advanced into her morning Dress, then God made choice of the weak things of the world to confound the mighty, and of rude and illiterate men to confound the learned. Since that time *Christianity* hath made a conquest over the world, heathen learning is become subservient to divine Truths, the rudeness and first Draught of *Christianity* hath been polished over, and adorned by the most able and learned *Pens*; The following Translation of this *Epistle* is according to the Original Greek Copy set forth by Mr *Isaac Vossius*, and printed at *Amsterdam*, Anno Dom. 1646. who himself gives this following account of it in his *Annotations* upon it. Some years have passed over, since it was my resolution to publish this *Epistle* of *Barnabas*, which I received from the incomparable *Salmasius*; but being prevented by a journey, I could not then perfect what I intended. When I went for *England* to make my self acquainted with that Nation, another opportunity offered it self unto me, whereby I was encouraged speedily to make publike the *Epistle* before mentioned, which
had

had merited long before to be sent forth
 to the publike view. For the Right Reve-
 rend Dr *Usher*, Bishop of *Armagh*, and
 Primate of *Ireland* was then preparing to
 publish a new Edition of *Ignatius*, and
 when he made it both his request and offer
 that this *Epistle* of *Barnabas* might be
 printed with his *Ignatian Epistles*, I not onely
 freely consented to it, but was very glad, that
 so very Antient a Monument should fall into
 those hands, from which I was assured it
 would borrow not a little splendour. And
 had not a great fire consumed a great part
 of the Citie of *Oxford*, and destroyed all
Exemplars, we had had long since a very
 fair Edition of this Author. However there
 were not wanting in *France* some learned
 men, who thought it a very unworthy thing
 that such a writing as this should be so long
 concealed. Thereupon *Claudius Menardus*
 of the Order of Saint *Maurus* lately fitted
 out for us a new Edition; and that he hath
 very well deserved of the publike for this
 act of his no man can deny. Yet he had me-
 rited more had it been his good fortune
 to see more Copies. For seeing that Edition
 of his was wholly taken out of one only
 book, it could not possibly come forth any
 other then very faulty. Though fortune
 hath

hath not so much favoured me as to minister occasion to any mans envie, yet the happiness hath been afforded me, to have the use of three *Manuscripts*, whereby to correct that Edition; The *Medicean Library* of Florence supplied me with the first, and that of *Theatins* at Rome furnished me with the other two; and *Lucas Hostenius* an eminent man, who cannot be praised according to his deserts, is the person, whom I am indebted for the use of them. What help these three *Manuscripts* have afforded me, he will be best able to judge who can think it worth his while to compare this with the other Edition before mentioned. But I cannot imagine upon what grounds some men should think that this is not the *Epistle of Barnabas*, where *Clement*, *Origen*, and others ascribe it to him. Learned men (I believe) may take offence at some unusual *Expositions* of his, made upon some places of *Scripture*; but they can have nothing whereon to ground a perswasion, that those places should be misinterpreted by a man of so great authority, whom the holy *Scriptures* make so frequent mention of, and who was always an inseparable Companion of the *Apostle Paul*, and himself one of the *Minor Apostles*. But

who

who could expect all kind of Science and Learning from those first *Christians*? and think that they might not as well be mistaken as their Relatives, especially in things not appertaining to Faith? Do we not meet with many things as strange in the *Epistle of Clement*? which *Epistle* was published by *Patricius Junius* the Kings Library Keeper, and an eminent man, to whom I am so much a debtor, that he cannot possibly oblige me more. For who can well digest that fable of *Clement* about the *Phoenix*, and his many worlds beyond the *Ocean*? neither do I believe that some will easily admit of that Exposition about the *Scarlet thread* of the Harlot *Rahab*, that it should be a Type of the blood of *Christ*, and other things of this nature which I could reckon up, but they are not so proper for this place; yet was this *Clement* called an *Apostle* by as good right as *Barnabas* was. Therefore no persons ought to find fault with that in the one, which they excuse in the other. It is known to every one how very mystically, superstitiously, and almost impertinently, those first *Christians* did interpret the *Scriptures*. Therefore if some things should be met with in this Author, which may displease the Learned, let them rather impute

it to the manner of expression used by those ancient *Christians*, than entertain the least thoughts that this writing is supposititious. Nor let any persons therefore like the works of this *Epistle of Barnabas* because *Eusebius*, and other Greek Writers of a later date, have placed it amongst the *Apocryphal* writings. For they did not question the Author, only they approved not of those mystical Interpretations of his, made upon many places of *Scripture*. And for the same reason many works of *Clement of Alexandria* and of *Origen*, were accounted *Apocryphal*; whereas it was never yet doubted of, whether those very works so accounted of were their genuine works. And certainly if we should reject all Writings, which have at any time been accounted *Apocryphal*, we should reject the *Epistle of Paul to the Hebrews*, and the *Epistle of Jude the Apostle*, and that of *Clement to the Corinthians*, which thing should we do how absurd would it seem to any man? Others have given out that they have discerned this *Epistle* to be spurious both from the Style, and manner of Writing, and they have affirmed the very same things of the *Epistles of Ignatius*; but they, who boast of such things, would seem more accute than becomes

comes them. For it is not so easie to distinguish spurious writings from genuine, as it is to know true Pearls from counterfeit. When true Stones are compared with counterfeit, the *fucus* of the counterfeit soon appears, as a true people will discover a false one; which is a thing ordinary in other traffiqueable commodities. But from what is it possible for these men to take the ground of their conjecture, who deny these to be the very *Epistles* of *Ignatius* and *Barnabas*? Have they seen other Writings of theirs? Certainly not. Therefore how come they to know what Style *Barnabas* and *Ignatius* used? Yet they go on and say, that what they think to be true, they know to be true; and if it be so with them, I will not adde one word more about them.

The



The Catholique Epistle
 OF
 Saint BARNABAS
 the Apostle.

MY sons and daughters, in the Name of our Lord *Jesus Christ*, who loved us, I wish you much joy and peace. Knowing that there is in you an abundance of the great and comely Graces of God, I am rejoyced above measure by your blessed and excellent spirits; for by this means ye have received a natural grace. So that I am hereby very much comforted, hoping to be set at liberty; because I verily perceive that the spirit is infused into you from the honourable Fountain of God. And seeing I am of this perswasion, and know it the more fully so to be, in regard that, whilst I am conversing with you, many things have succeeded well with me, according to the equal way of the Lord; therefore is it happily *Brethren* in my thoughts to love you more

more than my own soul; because the greatness of faith and love dwelleth therein, and the hope of that other life. Thinking of this (and because it was my care to impart something unto you of what I have received) that it would be a sufficient reward to do service to persons of such a spirit, I made it my proper business, as allotted to me, speedily to send unto you some few things, that together with your faith ye may have also perfect knowledge. There are also *three Constitutions of the Lord, The hope of life, the beginning, and the consummation*. For God hath made before-hand things plain to us, by his *Prophets*, who are passed, and hath given unto us the beginnings of future things. But, as he hath said, *It is a more honourable and high thing to approach to his Altar*. Yet I shall not as a Teacher or Doctor, but as one of you, shew you a few things, by which ye may be the more joyful in many. Seeing therefore that the days are most wicked, and that the *adversary* hath the power of this world, we ought diligently to make enquiry into the equal ways of the Lord. *Fear and Patience* are the *Coadjutors* of your faith; and the things, which fight for us, are *Longanimitie* and *Continence*. Where these remain pure, according

Isai. I.

cording to the Lord, wisdom, understanding,
 science, knowledge rejoyce together with
 them. For he hath laid it open to us by all
 the Prophets, that he will not use our sacri-
 fices, victims, nor oblations, saying in this
 wise, *To what purpose is the multitude of
 your sacrifices unto me, saith the Lord, I am
 full of the burnt-offerings of rams, and the
 fat of lambs; I delight not in the blood of
 goats and bulls. Neither do I regard you,
 when ye come to appear before me. For who
 hath required these things at your hands?
 neither shall ye tread my courts. When ye
 bring your course bread it is vain, your incense
 is an abomination to me. Your new moons, and
 sabbaths, and great day I cannot endure; Your
 fast, idle time, new moons, and feasts my
 soul hateth. God hath therefore made these
 void, as the new Law of our Lord Jesus
 Christ, which is without the yoke of neces-
 sity, hath made void the humane oblation.*
 The Lord saith again unto them, *Have I
 commanded your fathers, when they went out
 of the land of Egypt, that they should offer
 unto me sacrifices and victims? but this I
 commanded them, saying, Let every one among
 you bear no malice towards his neighbour, and
 let no man swear falsely. Seeing therefore
 that we are not without understanding, we
 ought*

ought to understand the counsel of the goodness of our Father. For he being willing to seek us also going astray, hath told us how we should come unto him, saying, *The sacrifice of God is a contrite heart, and one that is humbled; God doth not despise.* Therefore (Brethren) we ought to enquire more certainly concerning our Salvation, that nothing may have entrance into us, which may turn us away from our life. God speaks again unto them as concerning these things, saying, *Wherefore do ye fast* 2.
Isai. 58. *to me, that your voice may be heard on high, as this day? I have not chosen such a fast, nor a day for a man to afflict his soul; neither shalt thou bow down thy neck like a bulrush, nor spread sackcloth and ashes under thee; nor shall ye call this an acceptable fast. But to us he saith thus, When ye shall fast, Loose every bond of iniquitie, dissolve the obligations of violent contracts, set the oppressed at libertie, make void every injurious obligation; break thy bread to the hungry; bring the poor that are without shelter into thine house; when thou seest the naked clothe him, and hide not thy self from thine own flesh; then thy light shall break forth as the Morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glorie of the Lord*
shall

shall be thy rereward. Then shall thou call, and the Lord shall answer; thou shall cry, and he shall say, *Here I am*: if thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking Vanity, and shall give thy bread to the hungry with all thy soul. Therefore in this (brethren) God is provident and merciful, in regard the people, whom he hath acquired to his beloved, should believe in simplicity, and he hath shewn to all us, that we should not run as

3. *Profelytes over to their Law*. And it concerns us to write much of the things in hand, which cannot heal. Let us flie every work of iniquitie, and hate the error of this time, and love things future. Let us not give libertie to our soul, nor suffer it to wander with most lewd men and sinners. For the trial is consummate, as it is written, as *Daniel* saith, *it is at hand*. For this cause doth the Lord divide times and days, that his beloved may hasten to his inheritance. So saith the Prophet, *Ten kingdoms shall reign upon the earth, and a little king shall arise, who shall depose three into one*. Concerning the kingdoms, and this very thing *Daniel* saith again, *I saw a fourth beast dreadful and terrible, and exceeding strong, having ten horns, and another little horn grew up in the midst of them, before whom*

Dan. 7.

whom there were three of the first horns plucked up by the roots. Therefore we ought to understand, and I intreat you again, as one of you, loving you above mine own life, that ye would take heed unto your selves, and that ye would not be like unto those, who heap up their sins, and say, That their Testament is also ours. But ours it is, for they have for ever destroyed that which Moses received. For the Scripture saith, *And Moses was in the mount fasting forty days and forty nights, and he received the testament from the Lord, the tables of stone written with the hand of God.* But they being turned unto idols destroyed that, for the Lord saith to Moses, *Go down quickly, for thy people, which thou broughtest out of the land of Egypt, hath transgressed. And Moses cast the tables of stone out of his hands, and their Testament was broken,* that the love of Jesus might be signed upon your hearts unto the hope of the faith of him. Therefore let us give heed unto the *last days*; for all the time of our life and faith shall profit us nothing, if we do not endure unjust things, and future temptations, as the Son of God saith, *Let us resist all iniquitie, and hate it.* Consider therefore the works of an evil life. Ye ought not to separate your selves as being

Isai. 5.

justified, but meeting together in one, to enquire what may be in common profitable and convenient for the *beloved*. For the Scripture saith, *Wo to those, who are wise in their own eyes, and prudent in their own sight.* Let us being spiritual, be made a perfect *Temple to God*, as much as in us lies. Let us meditate upon the fear of God, and endeavour to keep his Commandements, that we may rejoyce in his judgements. The *Lord* accepting no mans person judgeth the world; every man shall receive according to his deeds. If he be good, his goodness goes before him; if wicked, the ways of his wickedness follows after him. Take heed lest at any time being called, and at ease, we do not fall asleep in our sins, and the wicked one getting power over us, do not awake us out of our sleep, and exclude us from the Kingdom of the *Lord*. Understand a little more; Having seen the great signs and wonders among the people of the *Jews*, and that the *Lord* doth so leave them; therefore let us take heed, lest happily we be found, as it is written, *Many called, few chosen.* For this cause, the *Lord* endured to deliver up his body to death, that we might be sanctified by remission of sins, that is, through the sprinkling of his blood. For it

Matt. 22.

4.

is written of him to the *Jews*, and to us, in this manner, *He was wounded for our transgressions, bruised for our iniquities; by his stripes we were healed. He was led as a sheep to the slaughter, and as a lamb before the shearer dumb, so opened he not his mouth.* Isai. 53.

Therefore we ought exceedingly to rejoyce in the *Lord*, because he hath shown unto us things past, and hath made us wise, neither are we without understanding of things to come. But he saith, *The net surely is spread in vain in the sight of any bird.* This he saith, in regard that that man shall justly perish, who hath knowledge of the way of truth, and yet will not refrain himself from the dark way. Moreover, the *Lord* endured to suffer for us, and yet he is the *Lord* of the world, to whom he said upon the day before the world was consummate, *Let us make man* Gen. i.

according to our image and similitude. Learn therefore how much he endured, who would suffer this from men. The *Prophets* having the gift from him prophesied of him; and he, that he might abolish death, and make manifest the Resurrection from the dead, endured, because it was necessary for him to appear in the flesh, that he might make good the Promise to the *Parents*. And preparing a *new people* by his being up- Gen. ii.

Isai. 53.

Zech. 13.

on the earth, he declared by making a Resurrection the judgement, and in the end by teaching, and doing great signs and wonders, he preached to *Israel*, and dearly loved him. Then he chose proper *Apostles*, who should preach his *Gospel*, who were sinners above all sin, that he might shew that he came not to call the righteous, but sinners to repentance. Then he manifested himself to be the Son of God. For had he not come in the flesh, how could men looking on him have been saved? For the Sun, which is the work of his hands, men cannot look directly upon with their eyes intent upon the beams of it. Therefore the Son of God came in the flesh, that he might consume the sins of those, who persecuted his *Prophets* unto death. And for this he endured. For God saith, *By the stripe of his flesh all are healed.* And again, *when I shall smite the shepherd, then shall the sheep of the flock be scattered.* He would thus suffer, and it was necessarie that he should suffer upon the tree. For he saith, who prophesied of him, *Thou shalt deliver my soul from the sword.* And, *Fasten my flesh with nails, for the congregations of wicked men are risen up against me.* And again he saith, *Behold, I have given my back to scourges, and my cheeks*

Refur- cheeks to strokes, and set my face, as a firm
 and by rock. But when he had done the Command,
 won- what saith he? *Who shall condemn me, let*
 loved him be set against me? or who shall judge me,
 who let him come neer to the servant of the Lord?
 ners *Wo unto you, for ye shall all wax old as a*
 t he garment, and the moth shall devour you.
 s to Again the Prophet saith, He was set a stone
 f to for confusion. Behold, I will lay in Sion for
 e in foundations a pretious stone, elect, a chief
 him corner-stone, honourable. What saith he af-
 is ter? And he, who hopeth in it, shall live for
 di- ever. Is our faith therefore placed in a
 he stone? Far be it. But because the Lord hath
 od given strength unto his flesh. For he saith,
 n- And he hath set me as a strong rock. Again
 is the Prophet saith, The stone which the
 r- builders refused, is made the head of the
 is corner. And again he saith, This is the great
 ll and wonderful day, which the Lord hath made.
 e I write the more simply to you, that ye may
 l understand. I am the off-scouring of your
 love. What saith the Prophet again? The
 congregation of wicked men came about me,
 they enclosed me as bees do the wax. And, They
 cast a lot upon my vesture. Seeing he should
 be manifest in the flesh, and should suffer;
 his Passion was manifested long before.
 For the Prophet saith to Israel, *Wo to the*
 soul

soul of profane men, for they take evil counsel
 against themselves, saying, Let us seek
 upon the righteous, for he is displeasing to
 Moses also saith unto them, Behold the
 things saith the Lord God, Enter into the
 good land, which the Lord hath sworn to Abra-
 ham, and Isaac, and Jacob, and inherit the
 land flowing with milk and honey. Learn
 what knowledge saith, Hope in Jesus, who
 will come in the flesh to be manifested un-
 to you. Man is a suffering land. For from
 the face of the earth was the figment of
 Adam driven. Why therefore saith he, A
 good land flowing with milk and honey? Blessed
 be our Lord, who hath put wisdom and un-
 derstanding in us of his secrets. For the Pro-
 phet saith, Who shall understand the parable of
 the Lord, but onely the wise and the intelligent,
 and he who is a lover of the Lord. Seeing
 therefore he renewing us by remission of
 sins hath made us to be another figure, he
 hath made us to have souls like children and
 hath formed us anew. For what he saith
 to the Son, the Scripture saith concerning
 us, We will make man according to our image
 and likeness, and let them rule over the beasts
 of the earth, and the fowls of heaven, and the
 fishes of the sea. And the Lord seeing man
 an excellent figure, he said, Increase and
 multiply

multiply, and replenish the earth. These things
 the Son. Again, I will shew you, how in
 the last days he made a second figure as
 concerning us. The Lord saith, *Behold, I*
will make the last things as the former, and
 therefore did the Prophet preach thus, say-
 ing, *Enter into the land flowing with milk and*
honey, and have dominion over it. Behold
 therefore we are formed anew, as he also
 saith in another Prophet, *Behold, saith the*
Lord, I will take from them, that is, from those
whom the spirit of the Lord hath foreseen, their
hearts of stone, and will give them hearts of
flesh. For he was to be manifested in the
 flesh, and to dwell in us. For, *my brethren,*
 the inhabitation of our hearts is an *holy*
temple to the Lord. Again the Lord saith,
How shall I appear before the Lord my God,
and how shall I glorifie him? He saith, *I will*
confess unto thee in the Church, in the midst of
my brethren, and will praise thee in the midst
of the Church of Saints. Therefore we are
 they whom he hath brought into the good
 land. But why *milk and honey?* because
 a little child is first quickned with *milk and*
honey, and nourished. So we also being
 nourished and enlivened by the faith of the
 Promise and the Word shall live, and have
 dominion over the earth. For he said be-
 fore,

fore, *Let them increase and rule over the fishes*
 What can this be now, that a man should
 have power to rule the beasts, or fishes, or
 fowls of the heaven? For we ought to be
 sensible. To govern, is of power and au-
 thoritie, and he shall bear rule who
 thereto appointed. And if this be not now
 he hath said that it shall be; when? where
 we our selves may be perfected to be
 made heirs of the *Covenant* of the Lord.

6. *Understand* therefore (*sons of joy*) that the
 good Lord hath before hand manifested all
 things to us; that we might know whom
 we ought to praise with thanks-giving ac-
 cording to all; Therefore if the *Son of God*
 being Lord, who also shall judge the quick
 and dead, hath suffered, that his *stripes* may
 enliven us; we ought to believe that this
Son of God could not suffer, unless it was for
 us. And when he was crucified he had
Vineger and gall given him to drink. Hear
 how the *priests* of the people have mani-
 fested this, there being a command written
 concerning it. The Lord commanded that
 if a man would not fast the fast, he should be
 destroyed. Because he would offer up in
 sacrifice for our sins the *vessel of the spirit*,
 that the type also which was made in *Isaac*
 offered upon the *Altar* might be completed.
 What

What saith he further by the Prophet? And
 let them eat of the goat offered on the fast for
 the sins of all. Mark diligently: and let all
 the Priests alone eat the entrails unwashed with
 vinegar. Why this? because ye shall give
 me gall and vinegar to drink, when I shall
 offer up my flesh for the sins of the New people.
 Eat ye alone the people fasting and bewailing in
 sackcloth and ashes; that he might demon-
 strate that it behooved him to suffer by
 them. Therefore what hath he given in
 command? observe; Take two goats fair
 and alike, and offer them; and let the Priest
 take one for an Holocaust; but what shall he
 do with the other? He saith, Let one be made
 an execration. Mark how the figure of Jesus
 is manifested. And ye shall all spit upon it,
 and pierce it, and put crimson wooll about the
 head of it, and so let it be sent into the wilder-
 ness; and when this is done, he who bears the
 goat into the wilderness, shall take of the wooll,
 and put it upon a dry brushie thorn, called
 Rubus, the berries of which we usually eat if
 finding them in the field. For the fruits of
 this thorn onely are pleasant. But what is
 the meaning of this? Observe; One goat
 was for the Altar, the other for an execration,
 and the goat for execration was crowned.
 Why? because they shall see him in that day
 having

having his flesh cloathed in scarlet, and shall say, Is not this he whom we have crucified setting him at nought, piercing and mocking him? Truly this was he, who then said That he was the Son of God; and he was used in like manner as those fair goats which were alike. So that when they saw him they mourned over him, who was to come under the figure of a goat. See therefore the Type of Iesus who was to suffer. But why did they put the wooll into the midst of thorns? This is a Type of Iesus appointed to the Church. He, who would take away the scarlet wooll must needs suffer many things, for the thorn is terrible, and he who would rule over it must endure affliction; so, saith he, they who would see me, and approach my kingdom, ought to receive me through tribulations and sufferings. But see what figure this was, when it was given in command to Israel, That man, in whom sins were completed, should offer an Heifer, and killing it should burn it, and then servants should take up the ashes, and put them into earthen vessels, and then the servants should take scarlet wooll and hyssop, and so sprinkle the people one by one, that they might be purged from their sins. Understand in what simplicity it speaks unto us. This Heifer is Iesus Christ, the men offer-
 ring

ring, it are those sinners, who brought him
 to the slaughter; for they seemed partly
 men, and partly sinners. But the servants
 sprinkling were they, who preached unto
 us remission of sins, and puritie of heart. To
 whom he gave the power of the *Gospel*, they
 were *Twelve* in testimonie of the *Tribes*,
 for they were the *Twelve Tribes* of *Israel*,
 which they were to preach it to. But why
 were there three servants sprinkling? These
 were in testimonie of *Abraham*, and *Isaac*,
 and *Jacob*, who were honourable with God.
 But why was the wooll put upon wood?
 Because the kingdom of *Iesus* was from the
 wood, and they therefore, who hope in
 him, shall live for ever. But why was there
 wooll and *hyssop* together? Because in his
 kingdom shall be evil and gloomie days,
 wherein we shall be saved. For he, who is
 wounded in the flesh is healed by *hyssop*
 cleansing away the filth. And for this cause
 are these things, which are made thus ma-
 nifest to us, obscure to them, because they
 hearkned not unto the voyce of the *Lord*.
 Again the *Lord* saith by the *Prophet* some-
 thing of the ears, teaching us thereby how
 we should circumsise our heart, saying,
By the hearing of the ear hath he heard me.
 And again he saith, *They, who are as far off,*
shall

shall hear with the hearing, what I have done, and shall know me ; And, ye shall circumcise your hearts, saith the Lord. And again he saith, Hear, O Israel, for the Lord thy God speaketh these things unto thee. And again the Spirit of the Lord prophesieth, Who is he that would live for ever ? let him hear with the ear the voice of my servant. And again he saith, Hear, O heaven, and give ear, O earth ; for the Lord hath spoken these things for a Testimony. And again he saith, Hear the word of the Lord, ye rulers of this people. And again he saith, Hear, O children, the voice of one crying in the wilderness. Therefore he circumcised our ears, that hearing we may believe the word. For the Circumcision, of which they were perswaded, is abolished. For he said, There should be a circumcision not made upon the flesh. But they have transgressed, because a wicked Angel hath taught them. He saith again unto them, These things saith the Lord your God. Here I find a commandment, Sow not among thorns, but be circumcised to your Lord. And what saith he further ? And circumcise your hard heart, and do not harden your neck. And again, Behold the Lord saith, All nations are uncircumcised having on the foreskin, but this people is uncircumcised in heart. But thou wilt say, The people

people hath received circumcision as a seal. But so every *Syrian*, and *Arabs*, and all the idolatrous *priests*, and the *Egyptians* have received *circumcision*, therefore are they also within the *Covenants*. Learn therefore (*Children*) abundantly concerning all nations, That *Abraham*, who first gave circumcision in the spirit, did see so far as to the *Son*, for receiving the definitions of *three letters*, he gave circumcision. For he saith, That *Abraham* circumcised the males of his house, which were *ten*, and *eight*, and *three hundred*. Therefore what knowledge was given to him? Learn, there were first *ten* and *eight*, then *three hundred*, the *Ten* note 1. the *Eight* note 8, there ye have *Ten*. And the *Cross*, which should have the grace, was noted in the *three hundred*, for the numeral of that is T. Therefore it is manifest that *Jesus* was figured in *two letters*, and the *Cross* in one. *Abraham* knew the implanted gift of his doctrine, and gave it for a sign to us. No one hath learned a more genuine word from me, onely I know that ye are worthy. But whereas *Moses* hath said, *Ye shall not eat swines flesh, nor the eagle, nor the hawk, nor the crow, nor any fish which hath not scales upon it*; undoubtedly he received in his understanding *three Constitutions*. Afterwards he saith to

'Tota.
Hro.
Tau.

8.

H

them

them in Deuteronomie, I will give to this
 people my judgements. Undoubtedly there-
 fore the command of God was not that
 they should not eat, but Moses spake in the
 spirit. When he spake of not eating swines
 flesh, he spake it to this effect, *Thou shalt not,*
 saith he, *be joyned to such men, who are like unto*
swine, who, when they are fed and wanton, forget
their Lord, but when they are in want, acknow-
ledge him. For the swine, when he hath eaten,
 knows not his Lord, but when he is hungry,
 he cryes, & when he is filled again is still, and
 holds his peace. *Neither shalt thou eat,* saith
 he, *the eagle, nor the hawk, nor the kite, nor the*
crow. In this he saith, *Thou shalt not associate*
thyself with such men, who do not make provi-
sions for themselves by labour and sweat, but
live by rapine, and injurious taking from others,
and however they appear to walk in simplicity,
yet they observe what things may be offered to
them without any labour, these they diligens-
ly prie out, and bring into themselves, and
very pernicious creatures by reason of their
wickedness, they devour and feed upon the
flesh of others. He saith, *Thou shalt not eat the*
Lamprey, nor the Polypus, nor the Carrion-fish.
 That is, he saith, *Thou shalt not be joyned to, nor*
like unto those men, who are ungodly to the end,
and condemned to death; for these fishes alone
 being

being accursed, swim onely in the deep, not diving as other fishes, but inhabiting in the mud of the deep. He hath said again, *Thou shalt not eat the Conie*. Why said he it? only to shew, that thou shouldest not be a lascivious lecherous person, nor like unto such; for the Hare or Conie doth every year breed abundantly, and as many years as she liveth maketh her so many barrows. Neither shalt thou eat the Hyena. This he saith, *Thou shalt not be an adulterer, nor defiler of men or women, nor like unto such*. Why so? for this kind of animal every year changeth its nature, and is one while a male, and another while a female. Again he well said, *Thou shalt hate the weasel*; this he saith, *Thou shalt not be like unto those, of whom we hear, by reason of their impurity, that they do unlawful things at the mouth, neither shalt thou associate thy self with impure persons, who commit iniquities with the mouth*; for this animal conceive at the mouth. Therefore Moses by the spirit delivered three constitutions touching meats, but they understood them to be meant of meats in a fleshly sense; But David took the true knowledge of these three Constitutions, and spake in this wise. *Blessed is the man, who hath not walked in the Council of the ungodly, as those fishes which walk in*

the dark down into the deep. *And hath not stood in the way of sinners;* as persons seemingly reverencing their Lord, and yet transgressing like swine. *And hath not sat in the seat of pestilent men.* Like unto birds which sit watching for prey. Thus have you a perfect knowledge of *Moses* his Constitutions about meats. But *Moses* saith, *Thou maiest eat of whatever hath a cloven hoof, and cheweth the cud.* Wherefore saith he it? because every such creature having received food doth seem to acknowledge his feeder, and being refreshed to rejoyce in him. He spake it well seeing the Commandment, therefore what said he? He gave in Commandment that they should be joyned to those who fear the Lord, and who meditate in the heart upon the Command of the Word which they have received, and to associate with those, who speak the judgements of the Lord and keep them, and to those, who knowing that Meditation is a work of joy, do ruminate upon the word of the Lord. But what means the beast with a cloven foot? This shews that a just man, though he walks in this world, yet he expects and lays hold upon another. Observe how excellently *Moses* gave his laws. But they could not know or understand these things: Yet we rightly under-

understanding the Commands, do speak as the Lord would; therefore hath God circumcised our ears, and our hearts that we might understand these things. We shall now enquire, whether it was the Lord's care to manifest any thing before hand touching the *Water*, and the *Cross*. As concerning the *Water* it is written to *Israel*, how they should not receive *Baptism*, which should bring remission of sins, but should build up to themselves. Therefore the Prophet saith, *Be astonished, O heaven, and let the earth very much tremble at it, for this people hath committed two great evils, they have forsaken me the fountain of living waters, and hewed out to themselves broken cisterns. Is my holy mount Sion a desert rock? Ye shall be as the young ones of a bird fluttering about the forsaken nest.* And again the Prophet saith, *I will go before thee, and will level the mountains, and will break in pieces the gates of brass, and cut in sunder the bars of iron, and I will give thee the treasures of darkness, and hidden riches of secret places, that they may know that I am the Lord God. And he shall dwell in the deep cave of the strong rock: afterwards what saith he? His water shall be sure through the Son. Ye shall see the king with glory, and your soul shall meditate on the fear of the Lord.* And again he

faith in another Prophet, He, who doth these
 things, shall be as a tree planted by the water-
 courses, which shall give its fruit in its season;
 and his leaf shall not wither, and whatsoever he
 doth it shall prosper; not so the ungodly, not so,
 but they shall be as the dust, which the wind
 scattereth before the face of the earth: There-
 fore the ungodly shall not stand in the judge-
 ment, nor sinners in the counsel of the just. For
 the Lord knoweth the way of the righteous, and
 the way of the ungodly shall perish. Be ye
 sensible how he hath appointed Water and
 the Cross for the same thing. For this he
 saith, Blessed are they, who, hoping in the Cross
 have descended into the Water. And whereas
 he saith, he will give a reward in its season.
 This he saith, I will retribute to them. The
 leaves shall not wither. This he saith, That
 every word which shall proceed out of your
 mouth in faith and love, shall be for the conver-
 sion and hope of many. Again another Pro-
 phet saith, And the land of Jacob was praised
 above all lands. This he speaks of the Vessel
 of his spirit which he will glorifie. After-
 wards what saith he? And there was a ri-
 ver anawing from the right hand, and trees in
 their season grew up out of it, and whosoever
 shall eat of them shall live for ever. This he
 saith, Because we descend into the water full of
 sin,

sin, and filth, and we ascend out of it, bearing fruit in the heart, having fear and hope in the Son Jesus through the spirit. And whereas he saith, *Whosoever shall eat of these shall live for ever.* This he saith, *Whosoever,* saith he, shall hear the things that are spoken, and shall believe, he shall live for ever. He determines in like manner concerning the Cross by another Prophet speaking thus, *And when these things shall be consummate, and when the wood shall be bowed, saith the Lord, and shall rise again, and when blood shall distil from the wood.* Thou hast something again touching the Cross and him who should be crucified, For he saith again in Moses, *When Israel was warred against by strangers, and that they were to be put in remembrance that they were warred against, that they might be delivered up to death for their sins, the spirit spake to the heart of Moses, That he should make a type of the Cross and of him who should suffer, to shew that unless they hoped in him, they should be warred against for ever.* Therefore Moses laid the armour one piece upon another in the middle of a fountain, and standing higher than all, stretched out his hands, and so Israel prevailed, and when he drew in his hands again they were put to death. Why was this? That they may know that they cannot be saved, unless

they hope in him. And in another Prophet he saith, *All the day long have I stretched forth my hands to a people that will not be perswaded, contradicting my just way.* Moses again makes a type of Jesus, because it was necessary that he should suffer, and give life, when they supposed to have destroyed him in the sepulchre. For when Israel fell he made every serpent to bite them, and they died, because the transgression in Eve was by the serpent, that he might reprove them, and convince them, that for their transgression they were delivered up to the anguish of death. In the end, though Moses had commanded that there should be no molten nor graven image amongst them for a God, he made one to shew the type of Jesus. For Moses made a serpent of brass, and placed it gloriously, and by Proclamation called the people. They coming together intreated Moses that he would pray and make an offering for them, that they might be healed. Then Moses said unto them, *When any of you shall be bitten, let him come to this serpent set upon a pole, and let him hope, believing that though it is dead, it is able to give life, and he shall be immediately healed; and they did so.* In this thou hast the glorie of Jesus, for all things are in him, and to him. What saith Moses again to Jesus the Son of God?

of Name, giving him, being a Prophet, this Name, That all the people should hear him only, because the Father would reveal all things touching his Son Jesus to the Son of Name. And when he gave him this Name, and sent him to search the Land, He said, Take a little book in thine hands, and write what the Lord saith. Because the Son of God in the last days will cut up all the house of Amalek by the roots. Behold again Jesus, not the son of man, but the Son of God, but manifested by a type in the flesh. And because they would say that Christ is the son of David, he fearing and understanding the errour of sinners saith, The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool. And again Esaias saith in this manner, The Lord said to Christ my Lord, I have holden his right hand, that the nations may hear him, and I will break in pieces the power of kings. See how David calls him Lord, and the Son of God. But let us see whether this people be the heir or first people, and whether the Testament be ours or theirs. Hear now what the Scripture saith concerning this people. Isaac prayed for Rebekah his wife, because she was barren, and she conceived; afterwards Rebekah came to enquire of the Lord, and the Lord said unto her, Two nations are in thy womb,

womb, and two people in thy bowels, and one people shall prevail over the other people, and the Elder shall serve the Younger. Ye ought to be sensible who is Isaac, and who is Rebekah; and which of the two he hath demonstrated to be the Elder people, this people; or that. And in another Prophecy he saith, Jacob spake more plainly to Joseph his son, saying, Behold, the Lord hath not deprived me of thy presence; bring thy sons unto me, that I may bless them. And he brought forth Ephraim and Manasses, desiring that the blessing might be given to Manasses, because he was the elder, and he set him on the right hand of his father Jacob. But Jacob saw in the spirit a type of that people which should be. And what follows? And Jacob changed his hands, and put his right hand upon the head of Ephraim the second and the younger, and blessed him. And Joseph said to Jacob, Put thy right hand upon the head of Manasses, because he is my first-born son. And Jacob said to Joseph, I know it my son, I know it, but the Elder shall serve the younger, yet he also shall be blessed. See which of these he hath appointed to be this first people, and heir of the Covenant. Yet further, let it be remembered that through Abraham we have a greater perfection of our knowledge. Therefore what saith he

to Abraham, That because he believed, it was counted to him for righteousness? Behold, I have made thee a father of nations which should believe in the Lord through uncircumcision. But let us now enquire, whether he hath performed the Covenant which he sware to the fathers, to this people? He gave it, but they were not worthy to receive it, by reason of their sins. For the Prophet saith, And Moses was fasting in the mount Sinai forty days and forty nights, that he might receive the Covenant from the Lord for the people; and he received of the Lord the two tables, written with the finger of the Lord's hand through the spirit: and when Moses had received them, he brought them down to deliver them to the people. And the Lord said to Moses; Moses, Moses, go down quickly, for thy people have transgressed, which thou broughtest out of the land of Egypt. And Moses understood that they had made them molten idols, and he cast the tables out of his hands, and the tables of the Covenant of the Lord were broken. Moses indeed received them, but they were not worthy. Learn now how we received them. Moses received them as a servant, but the Lord himself gave them to us, who suffering patiently for us was made manifest, that they

might

might be consummate in their sins, and we might be the people of the inheritance, and receive the Covenant by the beir Iesus Christ. The Prophet saith again, *Bekold, I have set thee for a light of the Gentiles, that thou maist be for salvation to the ends of the earth, saith the Lord God who redeemed thee, who was prepared for this very thing, that he making discoverie of our evils destructive to death, and how wholly we were given up to the transgression of error, might deliver us from darkness, and put his Covenant in us by the Word. For it is written how that the Father commanded him to redeem us from darkness, and to prepare for himself an holy people. Therefore the Prophet saith, I the Lord thy God have called thee in righteousness, and I will hold thy hand, and will strengthen thee, and I have given thee for a Covenant to the nations, and for a light to the Gentiles, to open the eyes of the blind, and to deliver those that are in bonds, those that sit in darkness from the prison-house. Know therefore how we were delivered and redeemed. Again the Prophet saith, The Spirit of the Lord is upon me, because he hath anointed me, and sent me to preach the glad tidings of grace to the humble, to heal the broken-hearted, to preach liberty to the captives,*

captives, to open the eyes of the blind, and to
 call an acceptable year of the Lord, and a day
 of retribution, and to comfort all that mourn.
 It is also written concerning the Sabbath in
 the Ten words, wherein he spake in the
 Mount Sinai face to face to Moses; And
 ye shall sanctifie the Sabbath of the Lord with
 pure hands, and with a pure heart. And in
 another place he saith, If their sons shall keep
 my Sabbaths, then will I put my mercy upon
 them. He calleth it a Sabbath in the be-
 ginning of the Creation. And God made in
 six days the works of his hands, and fi-
 nished upon the seventh day, and rested on it;
 and sanctified it. Sons observe what he saith
 when he saith, He finished in six days. This
 he saith, That God the Lord will finish all
 things in six thousand years; for a day
 with him is a thousand years, He himself
 witnesseth it, saying, Behold this day, A day
 shall be as a thousand years. Therefore,
 Children, in six days, in six thousand years
 all things shall be finished. And he rested
 on the seventh day, This he saith, When his
 Son coming shall finish the works of his time,
 and shall judge the ungodly, and shall change
 the Sun, and the Moon, and the Stars, then
 he shall rest honourably upon the seventh day.
 In fine this he saith, Thou shalt sanctifie
 it.

it with pure hands, and a pure heart. Therefore how can any one now sanctifie the day, which God hath sanctified, unless he be of a pure heart in all things? Let us not be deceived: For if he resting gloriously doth sanctifie it, we being just, and doing just things shall be able to sanctifie it, when we have received the Promise of iniquities ceasing, all things being made new by the Lord. Then we shall be able to sanctifie it, when we our selves are first sanctified. Afterwards he saith to them, *Your new Moons and your Sabbaths I came away with.* See how he saith, *That the Sabbaths which are now are not acceptable unto me.* But in that he rested, he made all things which he had made the beginning of the eighth day, that is, the beginning of another world. Therefore we observe the eighth day with alacrity of mind, wherein Jesus rose from the dead, and being manifested, ascended up into the heavens. I shall moreover speak unto you concerning the Temple: How they being in miserie did erre in their hope upon the way, for they did not hope in the God of the Temple, who made them, but in the Temple as being the House of God, for almost like the very heathens, they confined him within the Temple, but learn

learn what the Lord saith making void the Temple. Who hath measured the heavens with his palm, and the earth with his fist? Is it not I? saith the Lord. Heaven is my throne, and the earth my footstool; what house will ye build unto me? and what is the place of my rest? Know that theirs is a vain hope. After this he saith again, Behold they who destroy this Temple, shall themselves build it. It is done. For when they warred it was destroyed by the enemies, and the ministers themselves of those enemies shall build it. Again he hath opened, How the City and people Israel should be delivered up. For the Scripture saith, And it shall be in the last days, That the Lord will deliver up the sheep of the pasture, and their fence and their cover to destruction. And it is come to pass as the Lord hath spoken. Therefore we shall enquire whether there be a Temple of God. There is where he saith he would make and finish it. For it is written, It shall be when a week is finished, that the Temple of God shall be built glorious in the name of the Lord. Therefore I find that there is a Temple. But how shall it be built in the name of the Lord? Learn. Before we believed God the dwelling of our heart was corrupt and weak as a Temple built

built truly by the hand; for the house was full of Idolatry, by Idolatry it was the house of devils, so that we did whatever was contrary to God. But it shall be built in the name of the Lord. Learn, that a glorious *Temple* of the Lord shall be built: But how? Learn; we receiving remission of sins, and hoping in the name of the Lord were made anew, and created again as from the beginning. So that in our house, that is, in us, God truly dwelleth. How? The word of his Faith, the calling of his Promise, the wisdom of his judgements, the commands of his doctrine, he himself prophesying in us, he himself dwelling in us, opening to us the gates of the *Temple*, who were before the servants of death, that is, opening that mouth which gives repentance to us, hath brought us into the incorruptible *Temple*. And he, who desires to be saved, minds nothing but him dwelling in him, admires nothing but him speaking in him, desires to hear nothing but the words spoken from his mouth. *This is the spiritual Temple built unto the Lord*; so far as he would in power and simplicity manifest it unto us. My Soul hopeth with desire, that I have omitted nothing convenient for you, and conducing to Salvation. If I should write unto you of
 blind things

things future, ye would not understand me, because they are shut up in Parables: but these things are so.

Let us now pass over to another kind of knowledge and doctrine: There are two ways of doctrine and power, either of *Light* or of *Darkness*: and great is the difference of these two ways. Over one are appointed the *Angels of God*, the *Ministers of light*; Over the other the *angels of Satan*; over the one is the *Lord from ages to ages*; over the other the *prince of the time of iniquity*. The way of light is this; If a man would walk to the place designed, he will make haste by his works. Therefore Knowledge is given to us that we may walk in it, which is this. Thou shalt love thy Maker. Thou shalt glorifie him who redeemed thee from death. Thou shalt be simple in heart; and being rich in the spirit, thou shalt not join thy self with those who walk in the way of death. Thou shalt hate to do that which is not pleasing to God. Thou shalt hate all hypocrisy. Thou shalt not forsake the Commandments of the Lord. Thou shalt not exalt thy self, but be of an humble mind. Thou shalt not assume glorie to thy self. Thou shalt not take evil counsel against thy neighbour. Thou shalt not give boldness

i.

to thy soul. Thou shalt not commit adultery, nor fornication, nor buggerie. Thou shalt not refrain to correct the impurity of some by that word, which cometh from God; and when thou reproveest transgressions, thou shalt not respect persons. Thou shalt be meek and quiet, trembling at the words, which thou hast heard. Thou shalt not remember evil things against thy brother. Thou shalt not be of a double and wavering soul, doubting whether thus or thus. Thou shalt not take the Name of the Lord in vain. Thou shalt love thy neighbour above thy soul. Thou shalt not destroy the child by abortion, nor kill it when it is born. Thou shalt not take away thy hand from thy son, nor from thy daughter, but from their youth shalt teach them the fear of the Lord. Thou shalt not desire thy neighbours goods, nor be a covetous person. Thou shalt not adhere in thy soul to proud persons, but be numbred amongst the just and humble. Thou shalt embrace temptations, when they happen, as good things. Thou shalt not be of a double mind, nor a double tongue; for a double tongue is the snare of death. Thou shalt be subject to the Lord, to Masters, as to the type of God, in reverence and fear. Thou shalt not command thy maid or man-servant with bitterness; especi-

especially those who hope in him, lest thou
 be found destitute of the fear of God, who
 is over both. For he came not to call men
 by their persons, but those whom his spirit
 prepared. Thou shalt communicate to thy
 neighbour in all things; and shalt not call
 any thing thine own; for if ye are commu-
 nicative in incorruptible things, how much
 more in corruptible. Thou shalt not be hastie
 in tongue, for the mouth is the snare of death.
 Keep thy Soul as chaste as thou canst. Do
 not stretch forth thy hands to receive, and
 shut them when thou shouldst give. Thou
 shalt love every man speaking to thee the
 Word of the Lord as the apple of thine eye.
 Mind the day of judgement night and day.
 Seek out every day the persons of holy men,
 and searching by the Word go forth to ex-
 hort, and meditate to save a soul by the
 Word. And thou shalt labour by thy hands
 for the redemption of thy sins. Thou shalt
 not doubt to give, nor murmur when thou
 givest. Give to every one that asketh of
 thee, but know withal who is the good re-
 compenser of the reward. Keep the things,
 which thou hast received, neither adding to
 nor taking from them. Hate a wicked per-
 son to the end. Judge justly. Make no
 Schism. Make peace betwixt those who

2.

are at variance. Confess thy sins. Come not to Prayer with an evil Conscience. This is the way of light. But the dark way is crooked, full of that which is execrable. For it is the way of eternal death with torment; wherein are things destructive to the Soul, Idolatrie, Boldness, Sublimitie of power, Hypocrisie, Doubtfulness of heart, Adulterie, Murder, Rapine, Pride, Transgression, Deceit, Malice, Arrogance, Witchcraft, Magick, Covetousness, Want of the fear of God, Persecutors of the good, Haters of the truth, Men who love but know not the wages of Righteousness, Persons not adhering to that which is good, nor to just judgement, Men who regard not the widow nor fatherless, being not watchful to the fear of God, but to do evil, from whom Meekness and Patience are far removed; Lovers of vain things, seekers of revenge, such as have no pity for the poor, nor endeavours to relieve the oppressed, ready to detract, nor knowing their Maker, murderers of children, corrupters of the figment of God, such as turn away themselves from the needie, oppress the oppressed, advocates for the rich, unjust judges of the poor, and sinners every way. It is therefore an excellent thing for him who learns the righteous

3.

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ous commands of the *Lord*, which are before written, to walk in them; for he, who does them, shall be glorified in the Kingdom of God; but he, who chooseth the other things, shall perish with his works. Therefore there is a *Resurrection*, and a *Retribution*. I intreat those, who are eminent, to take the counsel of my good will. If ye have any amongst you upon whom ye may work, forsake them not. For the *day is at hand*, in which all things shall perish together with him who is evil: The *Lord is at hand*, and his reward. I intreat you again and again, that ye be good Law-givers to your selves, and that ye remain faithful counsellours to your selves. Take away from amongst you all hypocrisie. And may God, who governs the whole world, give to you wisdom, science, understanding, and knowledge of his righteous judgements in patience. Be ye taught of God, seeking out what the *Lord* requireth from you, and do, that ye may be saved in the day of judgement. And if there be any remembrance of good, remember me, meditating on these things; that my desire and watchfulness for you may come to some good. Begging grace, I beseech you, that as the *good vessel* is yet with you, ye may

fail in none of these things ; but search them out diligently, that ye may fulfil every command. For they are worthy things. I therefore endeavoured the rather to write unto you of such things as I was able that I might cheer you up. Be safe the sons of love and peace. The Lord of glory, and of all grace, be with your spirit. Amen.

The end of the Epistle of Barnabas the Apostle Companion of Saint Paul the Apostle.

A



A Postscript to the Reader,

THe Scope and designed end of this most excellent Epistle of *Barnabas* was to keep *Christians* from *Judaizing*, and to fix them upon the substantial duties of *Christ's Oeconomie*, whereof *Moses Politie* was but a shadow. He sets down the *types*, and the *things typified*, the *figures*, and the *things prefigured*, shews in the former part what of *Moses* is done away, and in the latter part what of *Christ* is come in place of it. The Style is obscure, because the subject is so. If it please not (Reader) now it is translated, thou maist, it is to be hoped, for that very reason, pity the pains, and pardon the mishaps and miscarriages in it of the Translatour.

Farewel.

FINIS.

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